THE RELIEF SOCIETY MAGAZINE

JULY, 1919

FROM GOSPEL DOCTRINE

Sermon of President Joseph F. Smith.

President Young once said to Eliza R. Snow: "Tell the sisters not to raffle. If the mothers raffle, the children will gamble. Raffling is gambling. Then it is added: 'Some say what shall we do, we have quilts on hand, we can not sell them and we need means to supply our treasury which we can obtain by raffling for the benefit of the poor?" Rather let the quilts rot on the shelves than adopt the old adage, 'The end will sanctify the means.' As Latter-day Saints, we cannot afford to sacrifice moral principle to financial gain."

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints
No. 29 Bishop's Bldg., Salt Lake City, Utah
$1.00 a Year—Single Copy 10c
Vol. VI No. 7

L. D. S. GARMENTS

APPROVED CORRECT PATTERN

Prepaid Parcel Post to any part of United States. 15c extra on each garment to Canada or Mexico.

THESE APPROVED TEMPLE GARMENTS are knitted and made right here in our own **UTAH FACTORY,** to your special order and measurements. Lowest prices on market. Mail your order to us now and say you saw it in the "Relief Society Magazine."

Look for the APPROVED LABEL in every garment.

Lot No.		Price
11	Light weight cotton	$1.60
20	Light weight cotton, bleached	1.80
60	Medium weight cotton	1.90
22	Medium weight cotton, bleached	2.00
90	Heavy weight cotton	2.50
24	Heavy weight cotton, bleached	2.50
50	Extra white double, bleached merc.	3.00
10	Medium weight wool mixture	3.25
16	Heavy weight wool	3.75
18	Extra heavy wool	5.50

Sizes from 32 to 44 bust, and 52 to 64 length, as desired.

Longer than 64 in. or over 44 in. bust, each size 20c extra. Garments with double backs 25c extra per suit, we make any size desired.

Measure bust around body under arms, length, from center on top of shoulder down to inside of ankle.

INFANT SHIRTS—Silkaline and Lamb's Wool, $1.00 each. State baby's age.

MODEL KNITTING WORKS

Franklyn Christiansen, Manager.

657 IVERSON STREET, SALT LAKE CITY, UTAH

Phone Hy. 516

Buy Good Bread

When you buy bread, be sure you get ROYAL BREAD. It's nutritious, easily digested, and its genuine "wheaty" flavor makes it a prime favorite at every meal.

ROYAL BREAD

ROYAL BREAD **The bread that made mother stop baking** ROYAL BREAD

is the supreme quality loaf. Only the highest grade ingredients scientifically tested, blended and mixed go into the making of ROYAL BREAD.

You can buy it fresh each day at your grocers.

Royal Baking Co.

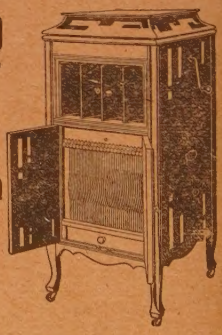
SALT LAKE

$135.20

$20. Down

$10. a Month

Including 24 Selections



You wouldn't be without it for double the price, if no other could be had.

No other musical instrument equals it.

WRITE US TODAY.

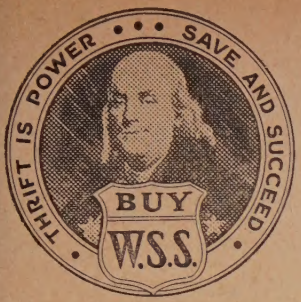
Daynes-Beebe Music Co

ESTABLISHED 1860

61-3-5 MAIN ST. SALT LAKE CITY, UT.

JOSEPH J. DAYNES JR. PRESIDENT CAPITAL $250,000.00

"OLDER THAN THE STATE OF UTAH"



A thrifty nation is a Gibraltar against the surf of anarchy and revolution and all the destructive forces that follow in the wake of extravagance, thoughtless, blind living.

SAVE and BUY W. S. S.

A REAL self filling Pen, guaranteed to satisfy.

Ask about it.

Write about it.

McConahay

"THE JEWELER"

64 Main Street, Salt Lake City, Utah

BURIAL CLOTHES

Relief Society General Board furnishes complete

BURIAL SUITS

Address:—

JULINA L. SMITH,

67 East South Temple Street

Phone W. 1752

Salt Lake City, Utah

BURIAL INSURANCE IN THE BENEFICIAL LIFE INSURANCE COMPANY

The women of the Relief Society have now the opportunity of securing a sufficient sum for proper burial by the payment of a small monthly amount. The moment you sign your policy your burial expenses are assured without burdening your children. Talk to us about this. RELIEF SOCIETY HEADQUARTERS, or

Beneficial Life Insurance Company
Relief Society Department

HOME OFFICE: VERMONT BUILDING, SALT LAKE CITY, UTAH

Can You Guess the Reason?

Some stores offer some of their goods at "Cut-Rate" prices, others offer some other "special" inducement to attract customers—

We offer no "Cut-Rate" prices and no "special" inducements, and yet we are well pleased with our patronage.

We sell only the very best goods we can obtain, at only a modest profit over our cost—our goods are clean when bought—kept clean—and sold clean—our service is real.

Have you tried our Hawaiian Coffee?

S. S. DICKINSON COMPANY

Hyland 60, 61 and 62

676-680 East 2nd South Street.

While there are no meetings is a good time to read

"Love and The Light"

By O. F. Whitney

$1.25 at the

SUNDAY SCHOOL UNION BOOK STORE

The Book Store of Salt Lake City

44 East on South Temple Street

The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

CONTENTS

JULY, 1919.

Appeal.....Lillian Pamplin Lee 373
Famous Statue of Moses.....Frontispiece
Medical Needs in the Days of Moses and Today.....
.....May Foster Gibbs 375
Gems from the General Conference..... 383
Reminiscences of Margaret Gay Judd Clawson..... 391
Modesty 400
A Quaker Girl's Dream.....Sabina L. Baxter 401
A Friendly Rhyme in Honor of E. Wesley Smith and Family .....Lillie T. Freeez 403
An Indian Story 405
The Jews 409
Thrift Hints 410
The Official Round Table..... 411
On the Watch Tower.....James H. Anderson 418
Construction and Reconstruction in the Home..... 422
Caution.....Grace Ingles Frost 425
Editorial: Teachers' Training Course..... 426
Summer Lessons in Hygiene..... 428

ADVERTISERS' DIRECTORY.

Patronize those who patronize us

AGRICULTURAL COLLEGE OF UTAH, Logan.
AMUNDSEN STUDIO, 249 Main Street, Salt Lake City.
BENEFICIAL LIFE INSURANCE CO., Salt Lake City.
BRUNSWICK-BALKE-COLLENDER CO., Billiard Tables, 55-59 W. South Temple Street, Salt Lake City.
BURIAL CLOTHES, 67 E. South Temple Street.
DAYNES-BEEBE MUSIC CO., 61-3-5 Main Street, Salt Lake City.
DESERET NEWS BOOK STORE, Books and Stationery, Salt Lake City.
S. S. DICKSON & CO., 680 E. Second South, Salt Lake City.
EARDLEY BROS. CO., "Everything for Electricity," Salt Lake City.
McCONAHAY, "The Jeweler," 64 Main St.
MODEL KNITTING WORKS, 657 Iverson Street, Salt Lake City.
ROYAL BAKING CO., Salt Lake City.
STAR PRINTING CO., 35 P. O. Place, Salt Lake City.
SUNDAY SCHOOL UNION BOOK STORE, 44 East South Temple St. Salt Lake C
UTAH STATE NATIONAL BANK, Salt Lake City.
Z. C. M. I., Salt Lake City.

APPEAL.

Lillia Pamplin Lee.

How long dost thou think, O mortal man,
The power of God thou canst withstand?

Wilt thou continue thy downward way,
And steep in sin till the dawn of day?

And dost thou think, when morning comes,
With its golden rays of many suns,

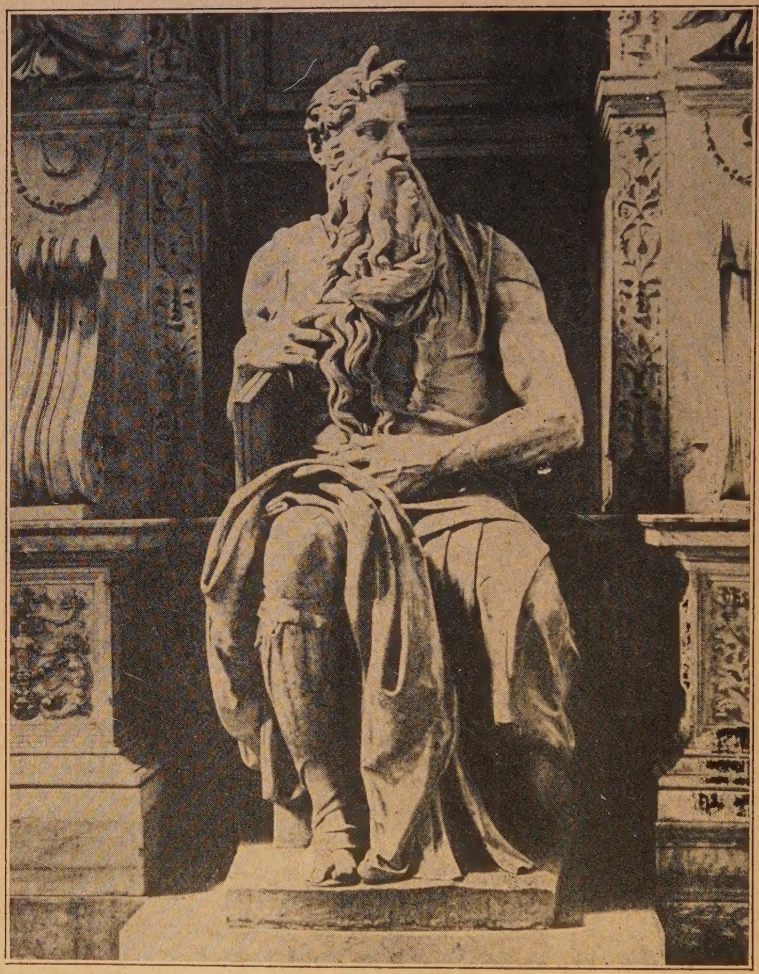
To hide thy garments besmeared with sin,
And with the spotless, to enter in?

Has thou no thought that thou shalt hear
When the trumpet sounds, that judgment's near?

These words of Jesus, thine ears shall fill:
He that is filthy, is filthy still.

O mortal, awake and cleanse thy soul,
That thou mayest be ready to win the goal;

Put away evil and desire to sin,
That you may be ready His glory to win.



© *Underwood & Underwood, N. Y.*

FAMOUS STATUE OF MOSES, BY MICHAEL ANGELO, IN ST. PETER'S CHURCH, ROME.

THE

Relief Society Magazine

Vol. VI. JULY, 1919. No. 7.

Medical Needs in the Days of Moses and Today.

Mary Foster Gibbs.

The Latter-day Saints are peculiarly open-minded in their attitude towards life. The cardinal principle of the gospel of Jesus Christ is faith in God and his ever-renewing revelations. Truth never changes, but because times and circumstances bring new angles upon any truth or principle, the gospel comprehends the living adjustment of truth's atmosphere to suit men's minds and conditions.

Because of this flexible quality in our spiritual attitude we are given to extremes at times. If we speak in terms of politics, we are inclined to be partisan in the extreme. If we consider education, not even the newest and latest fad is sufficiently advanced for our quick apperceptions; while in all other avenues of social and spiritual life, we are ever on the watch-tower, listening for the swift approach of events and up-do-date appeals which shall alter and amend our fortress to admit the restless troops of ideas and ideals that constitute our outer mental assailants. We are extremely hopeful, and were, in olden days, devout and childlike in faith and trust. Philosophers tell us that such an attitude of mind sometimes renders its possessor a fearful man and a credulous one. Happily our faith is founded on the Rock of Ages, so that in common with most of our American citizenry, we possess admirable poise and our final judgment restores the perfect equilibrium.

Just now our western communities, and indeed the world at large, seem beset with the clamor of medical appraisement, and the glamor of medical achievement. Let us consider wisely and calmly the case of wives and mothers in this Church and kingdom on this subject of medical need and medical aid.

First, then, we are confronted with the high cost of medical

assistance, which has affrighted the young married people of this community more than their elders care to admit. So rapid has been the increase in charges, so insistent and socially benumbing are the financial requirements made by doctors and nurses, that parenthood has become well nigh prohibitive, unless young people are well-to-do, or have wealthy relatives. Operations are the order of the day: teeth, tonsils, appendixes—although these later operations are getting a little out of fashion—feet with fallen arches, and corns, and all sorts of internal embelishments for women, strew the triumphant pathway of the successful surgeon. Concealed poison, pus, microbes and neuritis have become familiar terms in the daily vocabulary of even the proletariat.

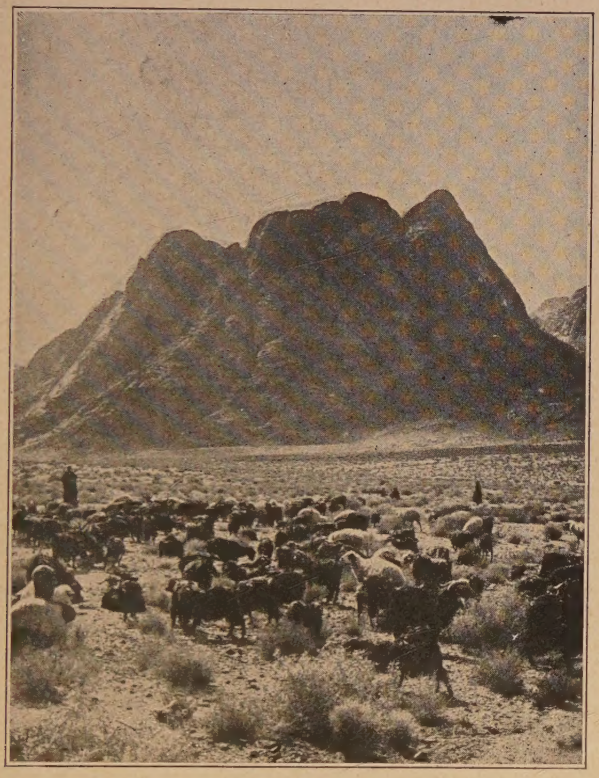
A young couple who are trying to live on $75 or even $100 a month gaze into the future appalled at the cost of a hospital room for the prospective mother costing $35 a week, with nurses at $25 and $35 a week, very possible operations—especially if physicians are in a hurry—with medical trimmings extra. What are young people to do? Fortunate the young wife who lives in the country and has a mother who is able and willing to nurse her in the old-fashioned way. The good old-fashioned midwife has been driven out of our communities, and statistics fail to testify of very much improvement in conditions because of their loss.

The old world has been staggering along with babies coming into the world by the aid of midwives for over 5,500 years, yet now-a-days a woman is practically barred from the chamber of birth, through public opinion, and shrewd, indirect manipulation of press and social exchange. It may well be that some day the careful and God-fearing midwife may find her way back into her own beautiful kingdom.

No one, least of all myself, dares to say very much about this condition, lest we shall be called unprogressive, narrow-minded, bigoted, and lacking in intelligence and culture; for we are all, as was said in the beginning of this article, very open-minded to the call of progressivism and very sensitive about refusing truth in whatever guise it may appear. Just what is truth in these matters of medicine is rather difficult for even an intelligent reader and student to determine. We are told by very distinguished physicians that surgery has practically become a science, but that the practice of medicine, with its sometimes pompous silences and frequent experimentations, is as little understood and as uncertain as it was in the days of Hippocrates and Galen. Said a distinguished patient who died not long since: "I am weary of having my body made an experiment station of by doctors who try one thing for a day or two and change it for something else, and then something else, all the time wishing to see its results, knowing no more than I do, and suffering not at

all, while I bear all the pangs and horror of their instruments of torture."

It would seem that each individual invalid case becomes, as it were, a law unto itself, for no one is just like anyone else in face or form. So, too, it may be assumed that our internal machinery differs in like manner, and no matter how trifling the differences may be, together they constitute internal idiosyncracies which



Copyright, Underwood & Underwood, New York

THE TRADITIONAL MOUNT SINAI TOWERING ABOVE THE PLAIN OF THE ASSEMBLY.

make the art of medicine a daily surprise and a constant experiment. General rules fit general cases as general coats fit general sized men, but no two are just alike and the off-size people, like the unbalanced internal organisms, require individual study for years in order to even approximate an understanding on the part of the patient or physician.

The science of surgery, the art of medicine, and the laws of

hygiene, while all closely allied, are separate and distinct subjects. What is known as hygiene or the laws of life, comprised usually in the one word, cleanliness, is and always has been a necessity and has been so acknowledged by ancient and modern prophets. The Lord was very careful to instruct Moses concerning the primary principles of hygiene. That great law giver knowing that his vast multitude of 8,000,000 people would not practice these rules unless they formed part of a religious ritual, incorporated them in his divine regulations and laws. He discovered an herb at the waters of Marah which turned the bitterness of the stream into a life-giving fluid (Exodus 15:23-27). He taught them the use of olive oil and spices, showing them how to compound the sacred ointment, which was both incense and disinfectant (Ex. 30: 23-38). He instructed them in the most precise manner concerning the offering of sacrifice, enjoining upon them the cremation of offal from their continuous and vast sacrificial rites (Lev. 1:13-16). He forbade the eating of fat or blood, while contamination with decaying substances and possible germ cultures were likewise strictly forbidden (Lev. 5:2; 3:6; 7:25-27; Ex. 17:10). Cleanliness was enjoined in every branch of temple service, especially in eating and sacrificial offerings (Lev. 8:6; Ex. 29; Ex: 10:14). Animals which were unhealthful for humans to eat were most zealously forbidden, and men today would be healthier and happier if they observed these strict laws (Ex. 11).

Women in childbirth were particularly protected through religious enactment, and even in the distant isles of the sea where descendants of Abraham dwelt, and among the Indian women, at this period of time as well as during their monthly need of rest, women in confinement and at monthly periods were isolated in specially constructed houses or huts where no male was permitted to enter (Ex. 12). The Sandwich Islanders, as well as our Indians, kept up these customs until very recently.

Leprosy, which was a sexual disorder, brought over to Palestine from Egypt and taken to the Sandwich Islands from the Chinese, was carefully treated in a list of special laws (Ex. 13, 14 and 15).

No priest could officiate in the tabernacle ordinances if he had any bodily blemish, so exacting was the Lord concerning possible infection and contagion (Ex. 22).

In all oriental countries physicians were members of the priesthood, and as people fell away from the truth, the spiritual exactions of the priests along with their superstition, made a yoke grievous to be borne by the people. We wonder if political conditions of today are going to fasten upon the necks of our moderns similar heavy medical burdens too grievous to be borne.

The Lord has not left his people in latter days without light

Copyright, Underwood & Underwood, New York

MONASTERY IN SHADOW OF MOUNT SINAI, WHERE OLD BIBLE MANUSCRIPTS ARE TREASURED.

upon this question. He gives a few succinct and careful instructions in the Doctrine and Covenants in what is known as the Word of Wisdom. Even more direct and comprehensive are the hygienic and psychological laws embraced in the following verses from Section 42: 40-52:

"And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands: And let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the Church, two or more, shall be called, and shall pray for and lay

their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me, shall not taste of death, for it shall be sweet unto them; And they that die not in me, wo unto them, for their death is bitter. And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."

"A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion.

"To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days.

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the

Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

"And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

"And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all

Copyright by Underwood & Underwood, N. Y.

THE TOP OF THE MOUNT WHERE MOSES RECEIVED THE LAW.

beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones,

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint;

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Who among the people today have abiding faith in these life-giving words, or who among us are following thoughtlessly after the teachings of men and the precepts of so-called scientists and expert practitioners?

We have faithful Latter-day Saint physicians amongst us, men who are devoted to the service of God and man. Cannot some one among them suggest a remedy for this condition, a solution of this very grievous problem? Would it be a good plan for our young couples to begin married life with paying a monthly maternal or medical insurance which would cover the expenses of childbirth and ordinary sickness? Or what plan could be evolved? Come, physicians, brothers, friends, let us reason together!

RICHES.

I sit and sew by the window,
And out in the garden I see
A little plaid bonnet, bobbing about,
In the shade of the old apple tree.
I hear little feet softly patter,
A sweet, rosy face I behold;
I am richer by far than most millionaires are,
For my treasure is better than gold.

MRS. PARLEY NELSON.

Rexburg, Idaho.

Gems from the General Conference.

The Annual Conference of the Church, postponed because of "Flu" conditions, was notable, particularly as the first conference presided over by President Heber J. Grant; and the rightful succession to the high office which he holds was the key-note of the conference. The freedom and sympathetic response of the people was most marked and gratifying. The beautiful weather, the joyous crowds, helped to make the occasion auspicious and inspiring.

PRESIDENT HEBER J. GRANT.

President Heber J. Grant said he felt humble beyond the power of any words to express in occupying the position in which he had just been sustained. With the help of the Lord he expressed a determination to do his best to fill the position of President of the Church. "I will ask no man to be more liberal with his means according to his ability, for the upbuilding of the Church, than I myself shall be; I will ask no man to be more strict in the observance of the Word of Wisdom than I am willing to be; I will ask no man to be more conscientious and prompt in the payment of his tithes and offerings than myself; I will ask no man to be more ready and willing to come early and go late and to give more of his time and talents to the work of the Lord than I am willing to do and to give." He felt that without the help of the Lord he would meet with no success in the high and exalted position to which he was called by the Lord and sustained by the people. But, as Nephi of old expressed it: The Lord will require nothing of his people save he will open the way for them to accomplish that which he requires of them." With this knowledge in my heart, I accept the calling, knowing that God will sustain me, provided always, I shall labor in humility and with diligence." He called the attention of the Saints to Section 121 of the Doctrine and Covenants, wherein the Lord told the Prophet Joseph Smith that the priesthood should and must exercise authority with kindness, with persuasion, and with love unfeigned; and President Grant said this will be his guiding motive in administering the affairs of the Church. "God being my helper, those words shall be my guide."

No man could so inspire love and confidence in him as President Joseph F. Smith, the speaker said. No man on earth he loved more. He told of calling on President Smith in his last illness, and how President Smith grasped his hand, with a strong pressure even in his last hours, and said: "The Lord bless you, my boy; the Lord bless you. Yours will be a great responsibility. Always remember that this is the work of the Lord." Pres-

ident Grant said he had hoped that President Smith might live to see the 100th anniversary of the organization of the Church and at one time prayed that he might, and felt that his prayer would be answered; but it was not to be so.

PRESIDENT ANTHON H. LUND.

President Lund said he rejoices in a knowledge of the gospel and during the sessions of conference thus far he had thought, how marvelous is the work of the Lord. He bore testimony that Joseph Smith was a Prophet of God. Testifying that the Prophet Joseph Smith's successor, Brihgam Young, was a true prophet of God, and all who followed in the Presidency.

During President Smith's presidency of the Church, said President Lund, many meetinghouses and temples were built in the stakes of Zion and abroad, and temporal affairs prospered. President Smith was a spiritual man, always kind and always possessed of the spirit of the Lord. We all miss him. He prayed that President Smith's memory may ever be great in the minds of the Saints and his example always remain before them. President Lund said that the Lord will bless President Heber J. Grant, and he exhorted the Saints to uphold and sustain him.

PRESIDENT CHARLES W. PENROSE.

President Penrose said there are some thoughts of which he felt sure President Smith would speak if he were present in person. On ewas th edivinity of the mission of Jesus the Christ and another the power of the priesthood. Another: members of the Church belong to the body of Christ and there is no need for members to go outside of it for anything on earth, particularly in a religious, spiritual or social sense. This is not new, said President Penrose, but it should be impressed anew on the minds of the Saints. Within the Church is all that its members need; no need to join other organizations or associations. This, he said, is not saying anything against those who see differently, but as for the Saints, let them keep out of entangling alliances. In the order of the holy priesthood all things for the welfare of the Lord's people are embraced, and there is no need to join other orders. In these perilous times, when marvelous things are taking place and still more marvelous things will shortly take place, it is well for the Saints to stand in holy places; not to waste their time and talents in orders and societies that shall perish and pass away, but give their time and talents to the work of the Lord and to be prepared for any marvelous event that may come to pass. This, he felt sure, would be the admonition of President Joseph F. Smith if he were present in person: That the Saints withdraw their support and influence from orders not of God, a ndgive their entire support, influence, time and talent to the priesthood and auxiliary organizations of the Church.

PRESIDENT RUDGER CLAWSON.

TH.]

President Clawson said the voting indicated to him an irresistible, compelling power. He was reminded of the saying: "In union there is strength." And surely, he said, the Latter-day Saints are strong, for they have a united priesthood and people. Where could be found, in all the world, men such as Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant? They were pure, good men, free from the sins of the world, and men whom the Saints could safely follow. He exhorted the Saints to honor the priesthood and the ordinances of the gospel, and to rear their children in fear of God.

ELDER GEORGE ALBERT SMITH.

Elder George Albert Smith was the next speaker. He said that the world today is in distress. Men are bewildered, for their own wisdom is failing them, and they are seeking blindly for light and truth. If men but knew it the gospel is the panacea that will bring peace on earth and harmony and accord. Now that the barriers are down for the spread of the gospel, let all Latter-day Saints prepare to preach the gospel to all the world, to go on missions. He exhorted the Saints to pray always for the Spirit of God to guide them through the perilous times coming.

ELDER ORSON F. WHITNEY.

What made Joseph F. Smith a great man? Two things, said Elder Whitney. First, he was a big, broad-minded man; and, second, he had constantly with him the Spirit of God. The one may be called the machinery, the other the power that moves or impels it. Every president of the Church has been the man needed at that particular time, and so it will be with President Heber J. Grant: he will do the work God has for him to accomplish, with the help of the Lord, and with the support of the Saints.

ELDER DAVID O. MCKAY.

Latter-day Saints, said Elder McKay, know that in the home there is nothing temporary, all is eternal in the relationship of the family and the marriage covenant. The home is the cell unit of society, and in the home lies the safety of society and of the state. All the auxiliary organizations of the Church are designed to assist in training the youth of Zion, but none of them can supplant the training and influence of the home. He said that the word honor with all its synonyms—reverence, obedience, love, etc. —is the keynote of the successful home. Elder McKay said he

believes that during the first five years of a child's life parents sow the seeds of obedience or disobedience. Every member of the family should help and serve every other mmber.

ELDER ANTHONY W. IVINS.

Elder Anthony W. Ivins spoke of the time that has passed since the Declaration of Independence, and said that the great changes that have taken place since that time were neither hoped for nor expected. Great as were the expectations of the patriots, who fought and obtained their freedom, they did not dream that future events would be fraught with such great import as they have been. Especially important are the events to Latter-day Saints.

He referred to the trying times through which the people have passed since the last general conference: the great war, the influenza epidemic, and the loss of our Church leader, the late President Joseph F. Smith. The Lord has raised up another leader to direct His affairs upon earth in this new era ,for, said he, the world of 1919 is not the world of 1918. He referred to the stupendous effort put forth by the nation to bring the war to a close, the gigantic scale on which troops were massed and transported, and the unflinching and marvelous courage of the American soldiers. Men will not hesitate to attempt to discredit the administration of President Woodrow Wilson, said Elder Ivins, but the fact will be written in history that Woodrow Wilson was confronted with the most difficult problems with which to grapple that any President probably ever had before; and he met them with wonderful success; and the Lord be praised that Woodrow Wilson met the situation as well as he did. What has all this to do with the Church? asked Elder Ivins. The Church and the State are both entering on a new era, and if one is in danger then the other cannot escape. Elder Ivins said he fancies he sees danger ahead; selfishness is the great element of danger. The rich grind down the poor, and by selfishness governments have been wrecked in the past; "why close our eyes to experience?" he asked.

The enactment of laws is not nearly so essential as is their execution. What the country needs is more unselfish statesmen and fewer professional politicians. The selfish politician and greedy capitalist and labor agitator who grind down the poor, close factories, corrupt legislative bodies and thereby sow seeds of unrest among the people are the great menace to society. Elder Ivins exhorted Latter-day Saints to put selfishness and greed out of their lives, and give their time and talent to the study and execution of righteousness in government, and in the Church of God.

ELDER JOSEPH FIELDING SMITH.

The priesthood is eternal, and no man can preside in this Church without the consent of the people.

No man could preside over any body within the Church or over the Church itself without the assenting vote of the people. The Lord will not permit any man not qualified, one whom he does not choose, to reach the position of president of His Church.

ELDER JAMES E. TALMAGE.

Joseph F. Smih was foreordained for his epoch. He was one of the real prophets of God. I have heard his testimony and have heard him preach in his conversation. His face was never so lighted up as when he was bearing his testimony of the truth of the gospel. He seemed to be personally acquainted with Christ. While he was the connecting link between the first and latest authorities of the Church, he was always up to date. There was no clinging to the things of the past with him. He was the living embodiment of the truth that schools and colleges do not make the scholar.

There was no tint of bombast in his speeches. He did not speak to the ear, but to the heart. He was the preacher of righteousness on earth.

ELDER STEPHEN L. RICHARDS.

President Smith, Elder Richards said, lived a life of usefulness and value seldom achieved by any man. He was the very incarnation of faith and made it a living principle of the gospel which he lived. It radiated from his person. When one heard his testimony one never doubted his faith. He possessed a great faculty of making things plain to others. He contended that men must live the gospel as well as preach it. No words of his were ever so much of a sermon as his life. He was kind, considerate and compassionate towards sinners, but intolerant of sin. His words always held encouragement for those who had sinned. He upheld the gospel and extended a helping hand to those who needed it. There was no deviation from the truth in his life, and never was there a more sincere, just or noble man than Joseph F. Smith. His friendship lifted one up and not down, and all loved him. God so mixed the elements in him that he could withstand all temptations and trials. I firmly believe that at the time of his death he was the greatest man in the world. View it from any angle, and few can equal his record of service.

ELDER RICHARD R. LYMAN.

Elder Lyman said that it is also interesting to note the changes made in this valley during the life of President Smith

here. When he came as a boy of nine, there was but one green spot in the valley. Today it is a land of beauty and a garden of roses. No fairy tale unfolds a more marvelous story of transformation than occurred in this man's life.

Like David of old, Joseph F. Smith was chosen of God to preside over his people. He was a poor boy, herding cows on the desert. David was herding sheep when Samuel called at his father's house to choose from his family a king of Israel. God chose and placed both David and Joseph F. Smith in the positions which they occupied on earth. Joseph F. Smith made no compromise with sin.

ELDER MELVIN J. BALLARD.

The Lord is speaking to the world and pouring out his judgment by war, pestilences and scourges. Men have tried to regulate the judgments of God to the sphere of accident or coincidence, but the great afflictions are no more nor less than the Lord speaking in wrath because the children of men will not repent. Elder Ballard said man cannot build so secure as to protect himself from the judgments of God. The great *Titanic*, which was sunk by an iceberg, was supposed to be unsinkable; it was a great and necessary lesson; nothing is secure from the hands of God. The great war, the scourge of influenza; and other diseases that are baffling science, are the judgments of the Lord. Elder Ballard said he had asked the Lord in anguish why babes, mothers, the innocent as well as the guilty, should be stricken, and he said he was given an answer that the Lord is calling the world to repentance, because the time is near at hand when the Savior shall come and the wicked shall not stand in his presence. It may not be influenza but it will be one scourge, and affliction after another, until the world turns from wickedness and repents.

Why are the Saints afflicted? Because, said Elder Ballard, the Lord is chastising them for their own degree of disobedience. If they are touched, the Lord is preparing them to stand as lights to the world. Those whom the Lord took from among his people did not need the chastisement individually; but the Lord spoke through them to his own people. Elder Ballard expressed gratitude that those who were taken in most instances were prepared to go, and many were left who needed to repent. He believed the wisdom of the Lord was apparent in every instance.

BISHOP C. W. NIBLEY.

Within the revelations of God, said Bishop Nibley, is contained principles that embody the only league that will ever bring peace on earth. The word of the Lord, he said, will bring about

peace: for it will and it alone, accomplish what mankind is groping for today. The word of the Lord is greater than anything man can concoct. In the league laid down in the covenant of the Lord there will be no I. W. W., no labor troubles, and no unrest, for the word of the Lord says the idler shall not eat of the bread of the workers.

In the league and covenant that the word of the Lord provides for, there will be men who shall live long and be strong, for the word of the Lord tells how to live the Word of Wisdom; there will be no sin, no crime, because the word of the Lord tells his children how to live in peace; and when the world accepts the word of the Lord there will be peace on earth.

Freedom shall rule, said Bishop Nibley, and force shall never again hold sway for any length of time.

ELDER THEODORE TOBIASON.

Elder Theodore Tobiason, new president of the Swedish mission, bore his testimony that the Latter-day Saints are engaged in the work of the Lord, and he testified that the Lord had made known to him that President Heber J. Grant was the proper successor to the late President Joseph F. Smith. He had never doubted, but, nevertheless, he testified that in a fast meeting some four weeks ago in the temple, Heber J. Grant was speaking. Elder Tobiason said he was gazing intently at President Grant, and all at once there seemed to appear in his place the beloved late Church head, President Joseph F. Smith. He looked away and then back again to assure himself—the manifestation still remained. It was just as true as the circumstance was when the mantle of the Prophet Joseph Smith fell upon Brigham Young at that historic meeting in Nauvoo, and Elder Tobiason said he has heard numerous Saints who were present in the temple a month ago testify that they had similar manifestations.

STATISTICS.

During the year 1918 there were 4,761 baptisms and 15,963 children were blessed. There were 5,752 deaths, which is the largest number on record for any year. Of this number, 1,054 died of influenza and 862 died of pneumonia.

Military.—Over 20,000 members of the Church were in the military service of the United States and its Allies at the close of the year 1918. Of this number, 383 died in the service. We should have been allowed not less than 20 chaplains, and we made application for permission to furnish our quota, but for some reason, unknown to us, we were only allowed to furnish three chaplains, two of whom saw active service at the front in France.

Priesthood.—There has been a better attendance of the priest-

hood at the ward weekly meetings, but there are still 9,078 persons who hold the priesthood whom the Bishops report are willing to labor, but have not been assigned to any duties in the stake or ward.

Tithes.—There has been a considerable increase in the amount of tithes paid for the year 1918. The tithing has been well handled by the bishops. Very little loss has been incurred, except through the failure to find a market for the large potato crop of the year 1917.

Temple Work.—There were 175,525 baptisms for the dead performed in the temples, and there were 78,001 endowments for the living and dead. The Hawaiian temple is now practically completed at a cost of about $200,000. The Cardston temple is nearing completion and will cost, when finished, about $600,000.00.

Sacrament Meetings.—In consequence of the quarantine and conditions prevailing during the epidemic of influenza in the latter part of the year 1918, the attendance at Sacrament meetings has fallen off and the visits of the ward teachers have not been as regular as in other years.

Finances.—The following are some of the expenditures paid out of the tithes and other Church funds during the year 1918.

There has been expended for assisting the worthy poor	$279,244.30
For missionary work and building of meetinghouses in the missions, mission houses and return fares of elders	345,761.51
For the maintenance and operation of the Church school system, including the erection of new school buildings	695,561.70
For the maintenance and operation of the St. George, Manti and Salt Lake Temples	170,000.00
For the construction and equipment of the Hawaiian and Cardston temples	340,036.17
For the erection of meetinghouses (This does not include donations for the same purposes by members of the respective wards)	288,766.76
For the maintenance of stakes and wards in all their various departments	526,002.91

Attention has been called to the fact that the work which the Pioneers did in planting trees and in beautifying homes, farms, ward meetinghouses, schools and other buildings is being sadly neglected in the Latter-day Saint communities. Our advice and counsel to the Latter-day Saints is to plant more trees, to get the best kinds adapted to each locality and grow them wherever they can be grown.

Reminiscences of Margaret Gay Judd Clawson.

(*Continued.*)

Our next thrilling adventure occurred one pleasant afternoon, as we were slowly jogging along. All at once our whole train was flying in every direction, with lightning speed, over the plains. I don't think the fastest horses could have kept up with our cows. Father sat in the front of the wagon talking to and whipping his staid old oxen to keep them going right along. He was afraid the cows might get mixed up with other teams that were running, or might whirl around and tip the wagon over with us all in it. We went over humps and bumps. Sometimes our heads would be thrown up to the top of the wagon bows, then we would alight anywhere it happened, inside the wagon. Nobody can appreciate the situation without the experience. Again death was staring me in the face and again I covered up my head. If I had to be killed I didn't want to see the process. Mother soon snatched the covering off my head, and when we came to a stop she gave me a sound lecture to always be on the lookout and watch for the best chance for escape. Well, after the cattle had run as long as they could, they stopped. There were several accidents, and one woman was killed. She was knocked down and trampled to death. She left a family of children.

How we dreaded the stampedes! There is something dreadful in a lot of panic-stricken cattle. Even human beings are not responsible when fright overcomes reason. One cow in our team was very intelligent, in fact, she was so bright that she used to hide in the willows to keep from being yoked up, but when father found her and yoked her she was a good worker and a good milker. She got very lame at one time and could scarcely travel. My parents were very much worried, having already lost one cow. They were afraid they could not keep up with the company, and so mother said she would make a poultice and put it on as soon as Bossy laid down for the night. Mother made a very large plaster that covered all the cow's lame hip. Well, the next morning when father went to get the cows up he called out, "Why mother, you have poulticed the wrong hip." Mother said, "Never mind; it's all right, it has gone clean through;" and sure enough, Bossy limped a very little that day, and was soon as well as ever. I know there was a great deal of faith mixed up with that poultice.

Along in the early fall, we used to find wild fruit, such as

choke cherries, service berries, and a little red berry called buffalo or squaw berries, all of which we enjoyed very much. One day I decided to have a reception that evening, so after we camped, I asked some of the girls and boys to come and spend the evening at our camp fire after their chores were done. Verbal invitations and short notice never gave offense then. All were delighted to come; no regrets. In the meantime, I had asked mother to let me make some buffalo berry pies. Of course, she did. Pies were a great luxury and were seldom seen on the plains. I wanted to surprise my guests with the sumptuousness of my refreshments; and I did. Well, I had hardly got the ox yokes and some other things artistically arranged before my company arrived. Not so fashionably late then as now. After we had chatted awhile and sung songs together, I excused myself to go into the pantry (a box under the wagon) and brought out my pies. In passing the pie, I rather apologetically remarked that they might not be quite sweet enough. One gallant young man spoke up very quickly, saying, "Oh, anything would be sweet made by those hands." And I believed him. After serving the company, I joined them with my piece of pie. Well, with the first mouthful—oh, my, how it set my teeth on edge, and tasted as if it had been sweetened with citric acid! That ended my pie making on the plains. I often wondered how my friends could have eaten it, but etiquette demanded it. I don't think there was enough sugar in the camp to have sweetened that pie.

The best of all meals to me while on our journey was our midday luncheon. Mother used to make a kettle of corn meal mush in the morning, then she wrapped it up to keep it warm. After the milking was done, the milk was put in a tin churn and the churn was wrapped to keep it from slopping over. When we camped at noon to let the cattle feed, mother used to bring out the mush and milk. Why, it was too good for poor folks. Sister Phebe never liked it; she said it always made her so hungry. I never heard any one complain of a poor appetite while crossing the plains. Any kind of food was sweet except my pies. Bread and bacon was more delicious then than plum pudding or pound cake now. How environments change our tastes.

The greatest hardship I passed through on our journey was on the day before we got to Laramie. The cattle were tired and foot-sore and the traveling was very hard, so father told us that morning we must all walk—no riding that day. I shall never forget that memorable walk—sand ankle deep to men and women and much deeper to the cattle and wagons. When we camped that night, we had traveled ten miles. I thought it was a thousand, and wished many times that day that I was where people didn't get tired.

At last we came to the end of our long, tedious journey, and

on the evening of October 15, 1849, we camped at the mouth of Emigration Canyon. Oh, what a glorious sight it was to look down the Valley of the Great Salt Lake!

The next morning we were up bright and early, and soon drove down. In the meantime Brother and Sister George Stringham, old friends and neighbors in Springfield, who came to the Valley the year before, sent word to my parents to come to dinner, and to camp on their lot. Never was invitation more gladly accepted. Their little two-roomed adobe house stood on the corner where the Kenyon hotel now stands.

That dinner—can I ever forget it—never before nor since have I tasted anything like it. I remember everything we had that day. There was a nice, juicy, fat beef pot-roast, baked squash, boiled potatoes, mashed turnips and boiled cabbage. It seemed very extravagant to have so many kinds of vegetables, but Sister Stringham wanted to give us a real treat, knowing that we had not eaten any kinds of vegetables since leaving home. They had raised the vegetables in their own garden that summer. Everything tasted as if it had been sweetened with sugar. It was a feast fit for the gods. I wonder how our fancy cooks now-a-days would like to get a full dinner in an open fire-place with wood for fuel and very few cooking utensils. That was the way we got our meals in those early days—no cook stoves then.

In a very short time after we got into the Valley, Brother Riley started for the gold mines. There was a large train being made up to go to California. They were going to take the southern route that fall, as it was too late to cross the mountains. Mr. Pomroy, I think that was his name, offered to take men and boys through as teamsters. Brother Riley, with many others, got the gold fever. He coaxed and begged my parents to let him go. Mother very reluctantly gave her consent. The morning he left, we were standing around the camp fire; mother was looking very sad. He picked up a frying pan and said: "Mother, when I come home, I will bring this full of gold." I wondered how mother could be so downhearted, when he was going to make us all rich so soon. Wise mother! Poor boy, he little knew what he would have to pass through before coming home.

It was a very hard journey to the coast, under the best of circumstances, and in crossing the desert Riley's company had a great many animals die, and had to leave many of their wagons right there. Their provisions got scarce and short rations and walking were the order of the day. Sometime before they got over the desert the water gave out and their thirst was terrible. The last day on the desert several men gave out and could go no farther, but Riley, with others, struggled on, their tongues so dry, and parched they could hardly speak.

At last they came to a stream of clear, running water. Some

older heads had cautioned the younger ones not to drink too much at first. What did Riley care for that advice. He laid down on the bank on his stomach nad drank, and drank, and drank, and when he tried to get up he could not. So he rolled over in the hot, burning sun and went to sleep, and when he awoke in two or three hours afterwards, he found the grass very wet all around him, and little rivulets of water running from all over his body. That saved him from the serious results of over-drinking.

On arriving at San Bernardino, the teamsters were discharged. From there they had to make their way up to San Francisco as best they could, and from there to the gold mines. When Riley left the train he took his gun. Before he had walked many days, it grew as large as a cannon, so one day he threw it down by the roadside, and said he would rather be killed than carry it any longer. He must have been a sorry sight—not seventeen, very tall and bony, barefooted, clothes in rags, and his hat without a crown.

On their way one day they stopped at a kind of eating house and found there was a looking glass, the first Riley had seen for months. He did not know himself. After that he no longer wondered why people laughed as he passed along.

At last Riley got to the gold mines, and like thousands of others, he got gold and spent it. Being young and inexperienced, he did not know how to save. Mother waited and prayed for her boy to come back, for she was afraid he would get weaned away from home and never return. All our letters to him ran: "Riley, come home; never mind whether you have gold or not, you are just as welcome without." "Mother wants you home."

In two years he came back, and instead of a frying pan full of gold, he and all his belongings were on a little bit of a pony, his feet nearly touching the ground. He had grown a great deal during that time. How glad we all were to have him with us again. Mother's joy was boundless, for she had her little flock once more together where she could hover over them all. Riley told us afterwards that he did not know how when he ever would have come back, had it not been for mother; he said he never dreamed or thought of her without seeing her with a sorrowful countenance—a very unusual expression for mother. It seemed to draw him back. I am sure it was her faith and prayers that did it.

We had been camped about two or three weeks on the Stringham lot when my parents began looking for a shelter for winter. There had been quite a few mud roofed adobe houses built during that summer and the summer before. Great Salt Lake City had been surveyed and laid out in wards. Each ward was fenced in with poles and in going from one to another we had

to stop and let down the bars to pass through the gate. Of course, there were not as many wards then as now.

After hunting days and days, father found a very small room owned by William Brown in the Fifteenth Ward. He had built a three-roomed house—a living room, bed room, and a little ten by ten kitchen with one door at the back, a small window in front, and a fire place.

The Brown family (six in number) seemed to have more room than they needed, so they rented this back one to us. We were delighted to be so comfortably located. Our furniture consisted of a home-made bedstead—father made it, four parts made of poles, and it was corded with rope or raw hide, and with a straw bed and a feather bed on top of that, it was luxurious.

Father, mother and baby George occupied that bed. The table was a chest, that we used for carrying our clothes in while crossing the plains, and was about four feet long and two feet wide, as near as I can remember. There were no trunks in those days. An old chair or two and a stool or two made up our furniture. When we had extra company we seated our guests on the bed and on the table. The cooking utensils were a bake kettle, a boiling kettle, and a spider. Mother always made such good bread and she baked it just to a turn. When she put me in charge of the cooking, the family all knew it for the bread was either burned or doughy. I never could get the knack of baking in those old iron-lidded bake kettles.

Sister Phebe and myself had a bed room all to ourselves. It was our wagon box, set on the ground in the back yard. The winter of '49 and '50 was very cold and a great deal of snow fell. Many nights have we waded knee deep in snow to our little bed room. Mother made us just as comfortable as she could, but a straw bed on the floor of the wagon box and a canvas cover on the bows was not very inviting. We sometimes put a kettle of hot coals in the wagon to warm up to go to bed. It would be very pleasant for a while, but before morning, oh, my! Then there was a big dog who found us out, and insisted on sharing our bed with him, so we had to barricade the entrance to keep him out.

Our greatest trials were when father used to go to the canyon for wood. He would sometimes go prepared to stay all night, thinking he could not get his load in one day; then mother would have sister Phebe and myself come in the house and sleep with her. Oh, how we did enjoy it. There was not another bed like it in all the world, we thought. After we had all got snuggled down in that nice, warm bed, and just got into the land of nod, all at once we would hear, "Whoa, haw! Buck, Whoa, Haw! Wright!" and then we knew that father had come home with his load of wood. Our pleasant dreams were dispelled by our getting up and going out into our own little bed room. We wished

the canyon longer and the wood farther off, but with all these little inconveniences we were a happy family.

Our requirements in those days were not so many as now. Sociability prevailed. Then our dressmakers' and milliners' bills were very small. Socially and financially we were all on an equal footing in the very busy days. Afternoon visits and dancing parties were the rage and these were the only amusements. Everybody danced, the young and the old, especially the old who had never danced before. They did it with zeal and devotion. No poetry of motion was thought of nor did we indulge in the mazy waltz; just our quadrille dancing. Our ball dresses? Why, if we had a new calico once a year, and especially a gingham, we were delighted—all hand made by ourselves at home. In a few years the costumes and fashions of Babylon came here. How eagerly we followed them.

Wheat flour was pretty scarce our first winter, so we often had to substitute buck-wheat flour. It seemed to be composed of grit and sand. How I did hate it, and do to this day. We had excellent meat. The old cattle that hauled the Saints over the plains on arriving here were turned out on the range, fatted up and they made good beef.

While living in the little Brown room, mother sometimes had some of her old friends bring their knitting and spend the afternoon. Of course, she must have thought of it before or she could not have given them such a rare treat as she did. I have a faint recollection of the first course—think it was meat, potatoes, baked squash and a dish of stewed, dried peaches. These dried peaches were only brought out on great occasions. But when mother passed around the mince pie, oh, my, it was then, "Sister Judd, where did you get your ingredients; we have not tasted such pie since we left the States." Mother very modestly gave them her recipes. Beef was the foundation, mixed with pickled beets, chopped moderately fine, wild dried currants ground, cherries and service berries, native wild fruits, all well cooked before mixing, sweetened with the molasses which had been boiled down from the juice of the beets, seasoned with salt, pepper and ground allspice, chopped suet added to it give the required richness. The pie crust was shortened with beef drippings; not exactly puff paste, but it was delicious anyway. Who could have made such pies but mother! She was a good cook and excelled in many dishes.

After her children had all left the home nest, they nor their children could ever drop in to see her without seeing some tempting little morsel brought out. The house we spent the winter in was located on First South and Second West, and is still standing (1905), with several additions added. The little room

we lived in has been enlarged. I never pass it without the old time comes over me.

In the spring of '50 we moved and camped on our own lot —an acre and a quarter (the regulation size), which father bought. It cost one dollar and a quarter; that was the price of lots then, located on Fourth West between First and Second South streets. Father built a board shanty for our living room, and two wagon boxes for our bed rooms. The shanty had three sides and an open front with a fire on the ground outside of the shanty to cook on. When it rained we had the full benefit and the horrid dust storms, if possible, were worse than the rain, with no place under cover. That summer father was getting material together to build in the fall. He made all the adobes himself, and bought the lumber by doing mason work for other people. When he started our one-room story and a half, mud-covered house, he was the mason and had two splendid helpers—sister Phebe and myself. We were the mortar mixers and adobe carriers, and father said we were as good as a great many hod carriers who had waited on him in the States. Of course, we couldn't carry as big loads, but we took great interest in our work and stuck to it manfully. We realized that when it was finished we would have a good, warm room in winter and a nice, cool one in summer.

When our house was finished that fall we were very proud of it and felt that we were half owners in it, for hadn't we worked just as hard as father? After our day's work was done, we used to count the adobes to see how fast it was going up, and it seemed to go awfully slow. However, as everything must have an end, our house got to the roofing point, and the hod carriers were discharged with thanks. The less said the better about the architectural beauties of that house. Suffice it to say, there was one good sized room below and one above in the half story; medium windows below and very small ones above; a mud roof—very good in dry weather—and when it rained and leaked, there nothing to do but put on more mud. These roofs are much cooler than a single roof. The ceiling was boards laid on the joists.

Phebe and myself occupied the upstairs room; the entrance was outside up a ladder, and we became quite expert climbing that ladder. This was a great improvement on a wagon box bed room anyway. In a very few years father improved it by ceiling it over head above and below, and building a kitchen, with stairs to go up on the inside, and in a few years more built two wings.

My parents had brought all kinds of seeds with them from the States from a locust tree to pepper grass. They planted a garden that spring. How we did revel in vegetables of all kinds that summer; especially do I remember the great, luscious watermelons. I was very fond of them, but sister Phebe seemed to have

an insatiable appetite for them, in fact, more than father thought was necessary, so surreptitiously she helped herself quite frequently. Between the house and the melons there was a corn patch. In that she would go and devour watermelons to her heart's content. Father often said that the boys were stealing the melons constantly and he could not catch them. In the fall, after the corn stalks were cut down, young melon vines were coming up all through the patch. It was a great mystery to father, but none to "Sissey," for she had planted the seeds and rinds after her marauding. The evidence of her guilt stared her in the face, but it didn't seem to trouble her conscience. I don't think she explained the mystery to father for a considerable time after.

In those days we could have two free baths a week by taking a walk of two miles out to the Warm Springs. It was a large pool of warm sulphur water, flowing constantly out of the mountain. President Young made the rule that Tuesdays and Fridays should be women's days, and no "peeping Toms" were allowed near the place. The other days were the men's. The bathing was delightful. It was great fun for a lot of girls to go out there together to play and splash in the water for hours. The banks of the pool were our dressing rooms, without any kind of shelter. We have gone in winter in a sleigh and dressed in the same old outdoors room, with snow on the ground. Oh, my! didn't we dress quickly. Anyway, we did have bare ground to stand on, as the steam melted the snow quite a little distance around the spring.

In those days, dry goods and groceries were very scarce, but merchants began hauling wagon loads of goods over the plains from the States. A few days before the train of goods arrived, word was sent in when it would be here, so everybody could be getting their gold dust ready. That was the exchange then. There was considerable dust brought here from California. After the train got in, and the goods opened, everybody outside was waiting when the door opened—and then what an awful rush! Domestic, bleached and unbleached, with calico brought a dollar a yard; cotton thread, twenty-five cents a spool, and only one of a family was allowed a certain amount. Many women used to get their neighbors to buy for them after their own amount was exhausted. A very excusable mode of cheating.

One day the word was passed around the city, that a wagon load of sugar would soon be in, and mother made up her mind to have one pound of it, for that was all the merchants would sell to one family. When it arrived mother gave Sissey (that was what we called Phebe then) a dollar (one dollar a pound was the price) and a little two-quart tin pail. The store on Main Street was about two miles from home, and was situated in a little one-room log house with a front and back door. When she

got to it there was the usual big crowd around the place, and when the doors were opened there was the usual rush. Sissey got into the jam and being young and slender was carried right through and nearly squeezed to death. When Sissey came home she was a sorry sight—her dress nearly torn off, her hat all jammed up and the tin pail mashed together, and not one ounce of sugar! Of course, we were disappointed, but mother cheerfully said, "It might have been worse."

The first year is generally the hardest for newcomers. The year of '48 was called the cricket famine, and many suffered the pangs of hunger. That was the year before we came. There was a Norwegian family living near us. When asked what they had lived on, they said: "Vell, ve lived off grass and veeds all summer." How eagerly the sego lily roots were dug and eaten to satisfy hunger. How soon we forget these discomforts when they are over! Had it not been for the sea gulls that came in great flocks and ate up the crickets, many people might have starved. But they saved the crops.

The next famine came in '50. This one was called the grasshopper famine. The insects came in millions and ate up everything green. People had to fight them constantly. In the spring of '67 we had another siege of them. They came thicker than ever and seemed more voracious, for they stripped trees of all their foliage. The air was black with them. I don't remember whether it was at that time, or before, but all at once they flew up and over to Salt Lake and into Salt Lake and were drowned. Myriads of them were washed up in great banks for miles and miles along the shore. How plain the hand of the Lord can be seen in their destruction.

Mother was an indefatigable worker in the Relief Society of the Fifteenth Ward. In the winter of 1857, at the time of the Echo Canyon War, she voluntarily went through the ward getting contributions of warm clothing for the brethren who were in the mountains and sadly in need of them. She sat up many nights knitting woolen stockings to protect them from the inclemency of the weather. She gave her time and what little means she could spare for their comfort.

Father shared in the trials and hardships of the brethren at that time in protecting us from the invasion of the U. S. Army, who were sent here to subdue the people. The soldiers were kept out of the Territory until the next summer and when they did pass through Salt Lake City it was a deserted village—not one family was left in it, only a few men left who were detailed to burn up every house in case the soldiers attempted to make permanent quarters therein.

In the meantime (in the early spring of 1858), President Young had sent messages to every town north of Lehi to take

their families and all they owned and go south without any expectation of ever returning. Oh, what a sacrifice it was! After struggling to get a little home and a few little comforts around them, it was hard for the people to leave all for a dark, uncertain future. The Saints, scattered all through the settlements in the southern part of the Territory, did not know how soon they would also be told to start out again, and stop they knew not where.

I can never forget that great eventful move south. Brother Riley was married and had a little one-room house in Lehi, so father and mother moved there. It is easily imagined what conveniences and comforts they enjoyed during their stay. President Young made arrangements for his family to move to Provo and had some board shanties put up for their use. Hiram Clawson, to whom I had been recently married, being in his employ, was given two little rooms and a covered wagon. It was the same old '49 bed-room for me. Well, after packing all of our household belongings, the loads were sent down a day ahead of the family. Ellen, who was my husband's first wife, and her four children, myself and my three children were loaded into a three-seated spring wagon and arrived in Provo one spring day, after sundown.

(To be continued.)

MODESTY.

When every pool in Eden was a mirror
That unto Eve her dainty charms proclaimed,
She went undraped without a single fear or
Thought that she had need to be ashamed.

'Twas only when she'd eaten of the apple
That she became inclined to be a prude,
And found that evermore she'd have to grapple
With much debated problems of the nude.

Thereafter she devoted her attention,
Her time and all her money to her clothes;
And that was the beginning of convention,
And modesty, at least, so I suppose.

Reactions come about in fashion's recent;
Now girls conceal so little from the men
That it would seem, to get back to the decent,
Some serpent ought to pass the fruit again.

—*Yale Record.*

A Quaker Girl's Dream,

Sabina L. Baxter.

I dreamed I was on my way to school, when suddenly I noticed a great crowd upon a green park-like place. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said:

"Why, do you not know? It's measuring day, and the Lord's Angel has come to see how much our souls have grown since last measuring day."

"Measuring day," said I, "measuring souls? I never heard of such a thing."

I began to ask questions, but the girl hurried on. After a little while I let myself be pressed along with the crowd to the green park.

There in the center, on a kind of throne under the green elm, was the most glorious and beautiful being I ever saw. His clothes were of shining white, and he had the kindest yet most serious face I ever beheld. By his side was a tall golden rod, fastened upright in the ground, with curious marks, at regular intervals, from top to bottom. Over it, in golden scroll, were the words, "The measure of a perfect man."

The Angel held in his hand a large book in which he wrote the measurements, as the people came up at the calling of their names in their turns. The instant each one touched the golden measure, a most wonderful thing happened: no one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned—for it was an index of the soul-growth which was shown in this mysterious way.

The first few who were measured after I came I did not know, but soon the name of Elizabeth Darrow was called; she is president of our Society, and she is in ever so many other societies and clubs, too, and I thought, surely E. Darrow's measure will be very high indeed. But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the Angel's face grew very serious as he said: "This would be a soul of high stature, if only the zeal for outside works, which can be seen of man, had not checked the lowly, secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul-growth."

I pitied Elizabeth Darrow as she moved away with such a sad and surprised face, to make room for the next. It was poor, thin, little Betsy Lines, the seamstress. I never was more aston-

ished in my life than when she took her stand by the rod, and immediately increased in height till her mark was higher than any I had seen before, and her face shone so that I thought it must have caught its light from the Angel who smiled so gloriously that I envied poor little Betsy, whom before I had rather looked down upon. And as the Angel wrote in the book, he said: "Blessed are the poor in spirit, for their's is the kingdom of heaven."

The next was Lillian Edgar, who dresses so beautifully that I have often wished I had such clothes and so much money. The Angel looked sadly at her measure, for it was very low—so low that Lillian turned pale as death—and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes of the bright Angel beside her. And the Angel said in a solemn tone: "Oh, child, why take thought of raiment? Let your adorning be not that of outward appearance nor the putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only canst thou grow like the Master."

Old Jerry, the janitor, came next—poor, old, clumsy Jerry. But as he hobbled up the steps the Angel's face fairly blazed with light, and he smiled on him and led him to the rod; and behold, Jerry's measure was higher than that of any of the others. The Angel's voice rang out so loud and clear that we all heard him saying: "He that humbleth himself shall be exalted."

And then, oh, my name came next! And I trembled so that I could hardly reach the Angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all—and I had been a member of the Church for two years!

I grew crimson for shame, and whispered to the Angel: "Oh, give me another chance before you mark me in the book as low as this. Tell me how to grow. I will do it all so gladly, only do not put this mark down."

The Angel shook his head sadly. "The record must go down as it is, my child. May it be higher when I come next time. This rule will help thee. Whatsoever thou doest, do it heartily as to the Lord, in singleness of heart as unto Christ."

And with that I burst into tears, and suddenly awakened, to find myself crying. But, oh, I shall never forget that dream. I shall never forget my humiliating mark!

A Friendly Rhyme in Honor of E. Wesley Smith and Family.

Lillie T. Freeze.

You are saying farewell to the ocean,
The seagull and sands of the shore,
To the fisherman's boats and the sea shells,
To the spray and the ocean's roar;
To the storms and their wild commotion,
To the rainbow's hues on the foam,
Creating a memory picture
To carry where'er you may roam.

To the song birds and lovely flowers,
To the hum of the wild honey-bee,
To the trailing vines and the palm trees,
As far as the eye can see;
To the purple and gold o'er the islands,
To the glorious tints o'er the hills,
To the calm and balm of the climate,
That the soul of all nature thrills.

To the peace and rest of "Deseret",
With its orange and green lemon trees,
Where sweet odors are wafted over
On the wings of the mountain breeze.

But you are going back to your mountain home,
To its canyons, its rocks and its rills,
To the home of your happy childhood,
This thought with gratitude thrills;
To the arms of a loving mother,
To brothers and sisters kind,
These ties to the heart of a rover,
Forever to homeland will bind—
And you're taking—let's count o'er the treasures—
There must be a wonderful store,
To fill all your thoughts in the future.

There's the love of the Saints in the branches,
Great respect from mountain to shore,
For kindness and thoughtful attention
Made manifest o'er and o'er.
In seasons of sickness and trial
You've extended a helping hand,
And been as a friend and a brother
In the hearts of this ocean band.
With smiling suggestion and counsel
Have you helped o'er some difficult place,
Inspiring with faith, hope and courage,
And charity's saving grace.

And the beautiful truths of the gospel,
You have sown with a willing hand,
Some time there will be a rich harvest
From seed sown in this fair land.
In the hearts of the little children
You've implanted a love for the truth
That will guide and direct their footsteps
O'er the perilous pathways of youth.

To the aged and poor you have given relief,
While seeking for rest and health—
To all have you ministered graciously,
Though in poverty or in wealth.

So we have every reason to miss you,
And regret that a parting must come
At the close of a useful mission,
With its duties so faithfully done.

And we say, *God bless you, our brother,*
Your children and charming wife,
And grant you, in all the future,
A happy, successful life.

A tribute from the Relief Society of Santa Monica, February, 1919.

An Indian Story.

We present to our readers a vivid and simple narrative related by our well-known Lamanite Canadian convert, Elder J. J. Galbreath, whose own life and conversion is full of dramatic interest and spiritual testimony.

This story was told by Curley Bear, to Elders Frank Warner and J. J. Galbreath, on the 13th day of March, 1917, while they were acting as special missionaries on the South Piegan Reservation:

"I know you are presenting the truth, and was told four or five years ago that there was a book coming in our midst and that you people were going to deliver us the truth; and by that description and Mr. Galbreath's actions we must admit the truth that this book (Book of Mormon) is our history that you bring us. Now I feel impressed to relate to you a story in connection with this.

"In the fall of 1913, in September, I had a friend, White Calf, a very dear friend who lived on the North Piegan Reservation, who has been known as a Christian Indian; years back all his ancestors were the same way, and have always worshiped Deity. He said during the fall of 1913 he was riding in Calgary, or some place near Calgary. On his way the earth shook under his horse and a terrific wind arose. He looked up to the sky where a cloud rested about 20 feet ahead of him. The cloud vanished and there stood a personage four or five feet high who said: 'My Father has sent me here to reveal a few things to you. You have been very faithful in your prayers, and our heavenly Father feels very sorry for your people, and you being a believer in Christ we want to tell you some things. The Father is coming to preserve this race of people, and you are in the safest place of the earth along these Rocky Mountains. Now will you continue to obey our laws which I am about to give you?' The Indian said, 'Yes.' The personage said, 'Get off your horse and picket him and come out over here and undress.' There was a little skiff of snow on the ground and the chief said, 'It is quite a cold, chilly morning.' But they kicked the snow away and the personage said to the Indian, 'Take that dirt and rub on your body; that is one of the laws given you,' which he did. 'Now close your eyes.'

"The chief obeyed and felt himself going through the skies until all of a sudden his feet hit the earth and he was told to open his eyes. There, on the pinnacle or high mountain (somewhere near Calgary as near as I could understand), which mountain the

Indians claim has not been climbed by man, when he opened his eyes there stood before him a larger personage.

"The small being said, 'Do you know this man?' He said, 'No.' 'Well, we will call him Thunder.'

"The large man said, 'Do not fear me.' The Indian replied, 'No, I am not afraid, I am just chilly.' The personage said, 'We will have heat.'

"The snow disappeared for a space of 20 feet and they stood in the center of the green grass and heat came up like a furnace. Then the guide said, 'Look across there. We are going to reveal a few things that will come to pass in the future.' There was shown to the chief the old country and the sea, and across the sea in the old country were bodies piled up on one another, great explosions happening in cities and the highest civilized nations murdering one another in cold blood. His guide explained: 'The same has happened to this people which brought you to your state; through your disobedience to the laws. Your people have had wars like this. I will not allow the white race to exterminate each other entirely. You see your prayers have been answered which makes known to you that Deity exists. So go back and be honest, true, chaste and benevolent to your fellow man. Tell this to the Blackfoot nation. They will not believe you, but you are to obey.' He was permitted to close his eyes and to return to his horse and told to return the next fall to the same place and at the same time.

"So he returned the next fall to the same place and the same cloud and the same figure appeared. He went through the same performance as before but did not undress. He had been faithful and true and was told to close his eyes, and when he opened them he found himself sitting in a cloud with the earth beneath him. There appeared a big, fine figure. The small figure said, 'Do you know this man?' He said, 'No.' 'Well, we will call him Lightning, and I am called the Sun. Now look up. See that eagle flying there? Well, you want to catch him and take his feathers and wear them in your hat and hair. Look down. See that large light right on the north side of the lake? You dig down two feet in the earth and you will come to some white dirt, like chalk, and some coarser. Take that also. That your wife must use, and the fine dirt you use and keep it on you. The element in this dirt is for a purpose.' Here some of the dirt was exhibited as the story was told. 'Whenever an explosion or calamity is to come on a city that you might be in, or any other Indians, this white earth shall be a protection unto you. We travel the world over, and we sometimes make mistakes as the Indians have changed their customs of dress, so it is hard to detect them from other men. You are a chosen people and we

are going to protect this race. So you may return to your people and explain this to them, but you must be prayerful and faithful and deliver this message to your people. They will not believe you, but you must obey this law. This is all for a purpose.'

"The next fall was in 1915, and the chief went to the same place and at the same time.

"In the fall of 1915 he went through the same performance and took the dirt and covered his body with it. He was told to close his eyes and travel with the small figure, who told him he would show him where the wicked Indians went to. He also told him the Indians had friends amongst the white people who were dear to them.

"So they traveled on to the place of departed spirits, where he was allowed to open his eyes and look. He saw thousands of Indians and other people who looked wicked and who were making no progress. The figure said, 'Close your eyes and go on to the next place, or to heaven.' He was permitted to open his eyes, and there he saw a better class. There were a few flowers and a little more progress. He closed his eyes and returned to his horse and was given instructions the same as before, to pray and be faithful and the next fall to go direct West, clear to the Rocky Mountains, and was told to bring with him his wife as witness. So he went to the mountains. Before he got there he was told to tell his wife of what was going to happen. He invited other people, but they would not go. He found lots of feed and water and unhitched his team there. While he was doing so the same little figure appeared and was helping him with his horses. He said to his wife, 'There is the little man I told you about who came to meet me. Hurry up and pitch your tepee.' The little figure said, 'I am going to take your husband for a long trip. He cannot take his body this time as we are going to my Father's house. We are going to leave his body here. You must keep it well wrapped and protect it and do not be alarmed. He will be dead for two days. When the body quivers it is a sign that the spirit is leaving it.' So he felt himself leaving the tepee and body, and he looked back and felt the same as before. He saw his body there. They traveled until they got to the first Heaven with the wicked Indians. He looked all over it and was then permitted to go on to the next one, and the figure said, 'This will show you the different heavens you will attain by being faithful.' Coming to the second Heaven they found things brighter and a little more progression there. So they traveled a long time at a good rate of speed, but his eyes were closed. Finally he was told to open his eyes. There were flowers blooming and a beautiful building covering a large space, and this was pointed out as his Father's

Mansion, the cornice of which appeared to his eyes like a chandalier with diamonds hanging around the corners, so brilliant he could hardly look at it, and the people's countenances were so bright that he could hardly look at them. There came to him a woman. The little figure said, 'You are permitted to talk to this woman and she to you.' In this place the buffalo and the lion were all playing together in harmony. The woman's countenance was very bright. She said, 'Do you know me?' He said, 'No.' She said, 'I am a Blackfoot woman. We must labor to lift up our people to this sphere. We must work for them. You can do wonderful work for our people and the Son will give you further instructions.' The little man then told him this was the high Heaven where all people could go by being faithful and true to their God. These things were shown to him as evidence of a book that was going to come amongst them. 'There will be a book delivered amongst your people giving you instructions which comes from an unpopular religion; but the rules and laws are for your safety and protection.' He also told him to obey the commandments which were in this book, but he must help himself also. 'Close your eyes and we will return to your family,' which he did and was told to go to his people and tell them about this experience, which was surely true.

"Curley Bear showed the people present some of the first earth which he received on the north side of the lake. His wife, Whitecalf and Curley Bear could neither read nor write; and they told the story in their own simple way. But it was impressive, and it was true."

WHAT DO YOU KNOW?

How are you preparing for the coming season? What plans are you making about fixing up the premises outside and the house inside for hot weather? How are you going to safeguard the health of your children? Have you given any thought to the school and playground? Are the women of the neighborhood doing anything to get it in good shape? Are you letting the children share in the fruits of their labors in the home and garden? What are you going to do toward conserving food? Have you given one thought to the summer recreation?

The Jews.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness as a nation, and their repulsion of alien elements, resisting every assault from without, in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state—far from it. They are neither a united nor an independent nation, nor a parasitic province. They are peeled and scattered into fragments; but broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity and, ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it. None of these are, or can be, springs of their perpetuity. They have spread over every part of the habitable globe; have lived under the rein of every dynasty; they have used every tongue, and lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, the Mississippi. In every country, in every latitude and longitude, we find a Jew.

It is not so with any other race. Empires the most illustrious have fallen, and buried men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot; Papal superstition and Moslem barbarism have smitten them with unspeakable ferocity; penal rescripts and deep prejudice have visited on them the most ungenerous debasement; and, notwithstanding all, they survive.

Like their own bush on Mount Horeb, Israel has continued in flames, but unconsumed.—They are the aristocracy of scripture—sets of coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known to history only; their shadows alone haunt the world and flicker its tablets. A Jew walks every street, and dwells in every capitol, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of water's pe-

culiar nature, they have flowed along every stream without blending with it or receiving its flavors, and traversed the surface of the globe amid the lapse of many centuries distinct—alone. The Jewish race at this day is, perhaps, the most striking seal of the sacred oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any ground save those revealed in the record of truth.—*Frazer's Magazine.—Times and Seasons,* Page 520. City of Nauvoo, Ill., Monday, May 1, 1844.

THRIFT HINTS.

To keep white crepe de chine waists from turning yellow: After washing, wrap the waist in a Turkish towel overnight and in the morning it will be damp enough to iron. If done in this way white crepe de chine waists will keep the dead white of new material. Hanging in the air is what makes them yellow.

To restore flesh-colored crepe de chine waists and underwear: Put a piece of red crepe paper in the rinse water. Test the color with a piece of cheesecloth and when of the right shade immerse the waist in the colored water.

To clean kid gloves: Put on hands, dip in soap solution, and then wash with gasoline. After washing, pass the gloves through a wringer between two clean cloths, pull them in shape, and hang in the air to dry. After drying, dust white gloves with powdered pipe clay, chalk, or magnesia.

Once a month, in the evening, pour a cupful of kerosene down the sink drain, and next morning follow it with a pailful of boiling water. The kerosene dissolves the grease from the sides of the drain pipe and the boiling water carries it away.

Tablecloths and napkins will last longer if when ironed they are folded in three parts one week and four the next ironing.

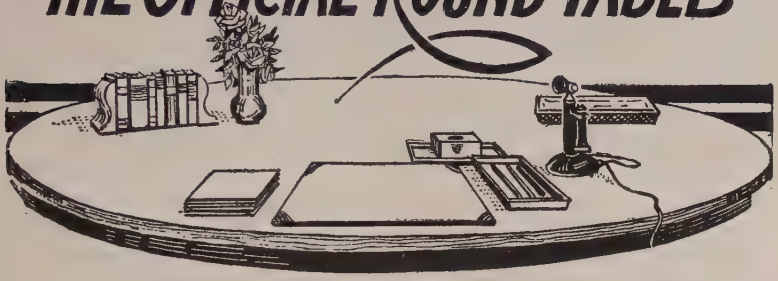
Try putting a teaspoonful of salt in the starch on wash day. The clothes will not be so apt to stick to the line, neither will they lose their stiffness.

Pin small articles on a towel before taking out doors. It will take but a moment to fasten the towel to the line and will save space and clothespins.

Narrow strips of rubber cut from worn out hot-water bags or rubbers make fine weather strips for drafty doors or windows.

Why not shade your back porch with a screen of lima beans? The crop may surprise you.

THE OFFICIAL ROUND TABLE



At the recent meeting of the Executive Board of the National Council of Women, held in Washington, D. C., many interesting subjects were discussed. Mrs. Anna Garlin Spencer, Chairman of the Committee on Reconstruction and Permanent Peace, presented resolutions favoring the League of Nations. In these resolutions, it was stated that at this most critical time in human history, the future of the world depends largely upon the decision of the plain people of the United States. Every patriotic, responsible citizen is called upon to study carefully the proposed constitution for a League of Nations and to remember that though it is not a perfect document and needs some amendments, the failure to secure a two-thirds vote of ratificaiton for it in the Senate, will mean that we have lost the fruits of victory.

"Most of the critics of the League fail to recognize that in a world now become organic, it is impossible for us ever again to separate our fortunes from those of the rest of mankind.

"We believe it is important to emphasize the necessity of the Covenant as an integral part of the Peace Settlement, and to oppose all efforts to postpone consideration of it. It is now that the decision must be made. Revolution and anarchy are sure to follow a failure to achieve a League which shall be a guarantee for the carrying out of the provisions of the settlement.

"We urge local study classes, mass meetings and individual letters sent to Senators conveying an expression of your convictions on this momentous question."

Mrs. Hussey spoke for her committee on the Legal Status of Women, and offered resolutions which were adopted. These resolutions stated that women at the present time, in practically all countries, are requested, upon marriage to aliens, to relinquish

their own citizenship and accept that of their husbands; this is unjust to women who have as strong a love of country as men.

It was resolved that no distinction shall be made by any court in matters of naturalization of aliens whether in declaration of intention on final application or proof or otherwise, because of the sex of such alien, and that women shall have the same rights as men in deciding the matter of their citizenship.

Dr. Kate Waller Barrett gave a verbal report of her most interesting work in behalf of immigration, and outlined briefly the plans of the government in caring for immigrants. She was leaving for France immediately, to attend the Peace Conference, as a member of Jane Addams' delegates from the Woman's Peace Party.

Mrs. Morgan brought up the housing problem in Washington and it was decided that the National Council would urge upon the President and Congress that wherever large bodies of women are employed in the government service the conditions under which they live shall be under the immediate supervision and control of women with adequate authority; and also that since the government has erected in Washington, buildings housing 2,000 women at the present, that the policy and administration of these government residents be placed in the hands of women.

The matter of physical training and wholesome recreation for children and adults was discussed. Attention was called to the fact that many men and boys were unfit for full military service because of bad physical condition. It was decided that the Council use its influence toward securing state and federal legislation for establishing in the schools a universal system of physical education, including instruction in the principles of health, periodic physical examinations, and health giving activities. A committee was appointed to further these aims through co-operation with other interested agencies.

Mrs. James H. Moyle of Utah was named on this committee.

The U. S. Government Employment service, which has been operating during the war, formed another subject for consideration, and it was decided that the National Council of Women should use their best efforts to secure the legislation required to establish the U. S. Employment service within the Department of Labor on a permanent national basis.

The meeting of the Better Film committee of the National Council of Women was held in New York, April 24. The General Boards of the Relief Society and Y. L. M. I. A. were invited to send delegates to this conference. Miss Marie Haselman, President of the Relief Society in the Eastern States mission, represented the General Board of the Relief Society, and Miss Louie

Sloan, who is at present laboring as a missionary in the Eastern States, represented the Y. L. M. I. A.

It was decided at this meeting to organize a National Federation of Better Film Workers. The object of this federation will be to work for the presentation of better pictures in our own country as well as abroad. The film unit going to France, under the direction of this committee, will aim to teach sanitation and hygiene. It will also show the industrial conditions prevailing on this side of the sea, and will endeavor to bring back the smile on the faces of the children in Europe. It will exhibit children's classics, and will have for the deepest meaning, the thought to bring the women of all the world together in the spirit of service.

It was stated that ten million pictures are in motion in France all the time, that every film is carefully selected by competent people, and all undesirable features, such as ladies smoking, elopements, men starting to drink, etc., etc., are eliminated. The committee will work for the same supervision in America.

In the organization of this federation, Miss Sarah M. McLelland of the General Board of the Relief Society was selected as the Fourth Vice-President.

Women all over the U. S. are rejoicing over the fact that national suffrage for women was endorsed by the House of Representatives for the second time on May 21, when the Susan B. Anthony amendment resolution was adopted by a vote of 304 to 89. Supporters of the measure immediately arranged to carry their fight to the Senate, where, although twice defeated at the last session, they are confident of obtaining the necessary two-thirds vote.

The so-called "wet" forces are trying venomously to impugn the motives and character of the Prohibition leaders. *The New York World* has given itself wickedly to the character-traducing policy. It would seem that the "wet" forces have even won President Wilson partly to their side, as he has asked to have light wines and beer set aside from the National Prohibition law. There are, it is hoped, enough wise and sane Senators and Representatives in Congress to carry the prohibition law through. When the women of the country get the vote they will see to it if necessary that the law is enforced.

Elder John C. Cutler, Jr., has prepared a very interesting and charming leaflet giving an account of his trip to Rotterdam in the Hague just before the opening of the war. We commend the story to our readers.

NOTES FROM THE FIELD.

Nurse School.

The commencement exercises of the Relief Society Nurse School were held on Friday evening, May 23, 1919, in the Relief Society reception rooms. The following program was given:

Hymn, "Oh Ye Mountains High."
Opening prayer.....Mrs. Julina L. Smith
Soprano Solo (Selected).....Mrs. Lizzie Thomas Edward
Remarks.....Miss Ruth Lewis
Address to Graduates.....Bishop John Wells
Solo .....Prof. A. C. Lund
"Ideals In Nursing".....Mrs. Louetta Brown
Awarding of Certificates to Graduates..Pres. Emmeline B. Wells
Benediction.

In her opening remarks, Miss Ruth Lewis, who has been the regular teacher for the course, explained that the work had been largely theoretical, and that those receiving certificates realized fully their limitations in the nursing field. She stated that the students had had courses in anatomy, nursing technique, bacteriology and dietetics, and that lectures had been given in obstetrics, contagious diseases, care of children, etc.

Bishop John Wells, of the Presiding Bishopric, for many years Superintendent of the Latter-day Saints Hospital, gave an address full of practical suggestions to the class. He urged upon them the importance of following out the orders of physicians, and the necessity of being resourceful and helpful in the various homes where they will labor. He especially urged the importance of cheerfulness and optimism on the part of all who serve in the sick room.

Ideals in Nursing was the subject of a very interesting paper given by Miss Louetta Brown, a member of the class.

President Emmeline B. Wells and Counselor Clarissa S. Williams addressed the gathering. Mrs. Williams gave a short sketch of nursing in the Relief Society, and called attention to the fact that these nurses graduating had cheerfully signed contracts to give a stipulated amount of volunteer service in their various communities.

President Wells urged the class to cultivate faith, stating that this is one of the best assets for any person who deals with those who are afflicted.

The opening prayer was offered by Counselor Julina L. Smith and closing prayer by Elder Rudger Clawson. Mrs. Lizzie Thomas Edward and Prof. A. C. Lund gave vocal solos which

were greatly appreciated. Mrs. Williams, who is chairman of the Nurse Committee, was chairman of the evening.

Certificates were awarded by President Emmeline B. Wells to the following:

RELIEF SOCIETY NURSING CLASS.

Miss Esther Allen, Hyrum, Utah; Miss Zina Allen, Hyrum, Utah; Miss Leola Anderson, Vernal, Utah; Miss Louetta Brown, Salt Lake City, Utah; Miss Lucile Barlow, Bountiful, Utah; Miss Lillian Burnham, Salt Lake City, Utah; Miss Corley Coombs, Salt Lake City, Utah; Miss Verna Cole, Preston, Idaho; Miss Jessie De Freize St. Johns, Arizona; Miss Celia Eldridge, Woods Cross, Utah; Miss Leone Fackrell, Woods Cross, Utah; Miss Abbie Hancock, Blanding, Utah; Mrs. Ella Larsen, Nephi, Utah; Mrs. Phoebe Lundberg Salt Lake City, Utah; Mrs. Nellie Muir, Salt Lake City, Utah; Mrs. M. C. Melville, Salt Lake City, Utah; Mrs. Louise Skog, Salt Lake City, Utah; Mrs. Marie Rogers, Blanding, Utah; Miss Rosa Tillack, Alberta, Canada; Mrs. Mary Truman, Enterprise, Utah; Mrs. Ethel Varley, Vineyard, Utah; Miss Emma Williams Taylorsville, Utah.

Millard Stake.

Mrs. Emma Watts, of Kanosh, was fatally injured in an automobile accident on April 26, while on her way to Relief Society union meeting, and passed away the following day. She was a faithful and energetic worker in the organization, and will be greatly missed by her co-laborers.

Tooele Stake.

Has sent 100 per cent annual dues for 1919.

Malad Stake.

In the recent influenza epidemic, every family in one of the wards was stricken. The President of the Relief Society and eight assistants left their homes and for six weeks nursed the sick in this district. So successful were they in their ministration, that not a case was lost. Half dozen of the brethren accompanied the women to do outside chores.

Pioneer Stake.

Because of the fact that the Arthur Smelter plant has closed the Arthur Branch Relief Society has gone out of existence. Even the houses have been moved to other locations. This energetic little branch had a membership of 60 and these workers will be welcomed in other communities where they are sure to give active service.

Victory Loan.

The Latter-day Saints women of Salt Lake City and county were very active in the Victory loan. The committee, which consisted of representatives from the Relief Society, Y. L. M. I. A., and Primary boards, with representatives from the stakes and wards, succeeded in raising $351,350 which was turned over to the Woman's committee. Through the courtesy of President Heber J. Grant, bonds purchased by the Church, amounting to $250,000 were taken through this committee.

Liberty Stake.

Report of Red Cross work done by Liberty stake Relief Society officers, March to October, 1918:

Twenty-six days' work performed by 42 women

Received from Red Cross Headquarters: 14,000 yards of gauze, 483 hanks of wool.

Made for Red Cross: 5,400 influenza masks, 260 pairs of socks, 12 sweaters, 132 pajama suits, 101 bed sheets, 368 abdominal bandages, 116 surgeon's gowns, 34 surgeon's sheets, 200 miscellaneous articles for hospital, 2,500 masks re-made (from other units).

Donated to Red Cross by the stake: 2 complete layettes for infants, 4 convalescent qualities.

Made from cut-out articles received from Red Cross: 10 men's shirts, 12 boys' serge suits, 48 girls' dresses, 38 pairs bandage bed socks, 7 bed jackets, 20 helpless case bed shirts.

In the report from the Home Bound committee of this stake, for the last year, among other interesting items are the following: 818 hours spent with the Home Bound, 127 baskets of food, etc., sent to inmates of the County Infirmary.

The Cache stake members have been extremely busy with their Red Cross work. So have the other stakes also, but we give here an interesting note received by them from the head of the Red Cross work:

Mrs. Lucy S. Cardon, President Cache Stake Relief Society, Logan, Utah.

Dear Sister Cardon: I take this opportunity to thank you in behalf of the American Red Cross Camp Service, at the U. A. C., for the very valuable aid the Relief Society has rendered us in the emergency caused by the influenza epidemic. I am sure I voice the sentiments of all the boys when I say that the Relief Society has smoothed a lot of rough places in the lives of the boys of the S. A. T. C. With heartiest greetings of the season, I remain, sincerely yours, *W. C. Brimley,*

Asst. Field Director, American Red Cross, Logan.

As a sample of the ward activities in that stake we give the following items from the Providence Second ward:

Providence, Second ward, in the three years just previous to entering the war, since which time they have turned their attention to Red Cross work, the following work:

Sunday egg money paid on meeting house	$395.03
To meeting house for bazar	81.95
Carpet for class rooms for meeting house	36.15
For carpet for large room	17.50
For curtains, table cloth and looking glass for meeting house	10.75
Carpet for temple	18.00
For temple clothes	8.93
Furniture for Relief Society room	50.05
Dishes for meeting house	3.40
Flood sufferers	5.00
Mexico sufferers	10.00
Days spent with the sick	100
Special visits to sick	204
Charity work done in the temple names	503

PRISONERS OF THE PIT.

Mabel Gardner Pancake.

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free" (D. & C. 128:22).

Arise! Awake! fresh courage take,
Ope wide the prison—See!
The numerous prisoners in the pit;
Redeem them, set them free.

Why hold them back, why shirk or slack?
'Tis work that must be done,
That they may be through eternity,
With the Father and the Son.

James H. Anderson.

CONGRESS met on May 19, and proceeded to transact business with unusual promptness.

MEXICO'S internal warfare increased in May, and now threatens the states of Chihuahua and Durango.

WOMAN SUFFRAGE is receiving general acceptance, through legislative action in Great Britain in May.

AUSTRIAN peace terms cover the division of that empire, and the limit of its standing army to 15,000 men.

AN ERUPTION of the volcano of Kaput, island of Java, the last week in May, caused a loss of 15,000 lives.

10,000 DOGS, of all varieties, were used with the entente allies' armies in France, said to be with excellent results.

TURKEY is to be carved into very small states, instead of being upheld as a "buffer nation," as it has been for centuries.

17-INCH "hobble skirts" for women is announced to be the coming fashion. Pity the poor woman with the 8½-inch feet.

AN ELECTRICAL workers' strike throughout the United States, to compel recognition of the labor union, has been called for July 1.

RUTH LAW (Mrs. Oliver), who made a record aeroplane trip from New York to Chicago, now proposes to attempt a transatlantic flight.

MOSLEM WOMEN in Egypt and Turkey now go about in

public without veils, the war having swept away the custom of centuries.

SIXTEEN DISTINCT wars were being waged in Europe and Asia, during the month of May, chiefly growing out of the results of the great war just closed.

THE JOSEPH F. SMITH memorial building on the L. D. S. university grounds in Salt Lake City is being completed, and will be dedicated in September next.

FOUR HUNDRED THOUSAND AMERICAN TROOPS in Europe has been figured out as the number necessary to maintain there, under the preliminary workings of the league of nations.

GREAT BRITAIN is to have Mesopotamia as well as Palestine, in the peace settlement, and thus secures an all-land route to British India from the former Turkish Mediterranean coast.

A GREAT STRIKE, centering at Winnipeg, almost paralyzed business in Western Canada in May. The demand of the strikers was for recognition of their labor union by the employers.

THE AMERICAN LEAGUE is the name adopted by an organization of American soldiers in the great war. The cardinal principle of the league is to uphold American government ideals.

RAILWAY operation by the U. S. government continues to be very expensive, Congress being asked for a total of nearly one and three-quarters of a billion dollars for the deficit up to the end of 1919.

BOLSHEVISM in the United States is being belittled by many publicists, but it nevertheless is rife and demands the overthrow of the existing order of government, although not in the precise line of Russian Bolshevism.

LEAGUE OF NATIONS as a separate measure from the treaty of peace appears to be assured, as the action of the United States Senate, from declarations made on the assembling of Congress in extra session in May.

PALESTINE has been definitely assigned to control by Great Britain, and the building up of that land, with the freedom of the Jews who gather there, is reasonably assured, for the first time in more than twenty centuries.

CONSTANTINOPLE is being figured on as becoming an international city, under the mandatory of the four great powers, Great Britain, France, Italy, and America. The latter does not wish to accept the responsibility alone.

CHURCH UNION of various denominations, in some way not yet worked out, is demanded by eminent religious leaders throughout Christendom as the only way to cope with moral conditions which have arisen from the great war.

THE "LUXURY TAX" in the revenue law passed by the last Congress—the tax on soaps and various toilet articles, etc.—is causing so much dissatisfaction that Congress is expected to repeal that provision at the extra session.

DAVID O. MCKAY as commissioner, and Stephen L. Richards and Richard R. Lyman as assistants, comprise the new commission of education organized in the "Mormon" Church, for its schools. All are members of the council of apostles.

GERMAN WOMEN in Germany have made a big organization among members of their sex, by which each one is pledged to do something in the line of social and domestic economy that will be of benefit in the community where they reside.

SENDING OF BOMBS through the mails, as was done in the United States in the latter part of April, is to be made punishable by death, according to a bill introduced in the United States Senate by Senator W. H. King of Utah.

JAPAN has been awarded by the peace commission in Paris a sphere of influence in northern China, which is the direction in which the Japanese empire seeks expansion. The Japs also are taking in large areas of eastern and northern Siberia.

GREECE is being made a comparatively important nation by the Paris peace conference, in extending that nation's territory so as to include Smyrna, formerly in Turkey. This movement may be a bone of contention in future developments.

ITALY returned her delegates to the Paris peace conference in May, to meet the German and Austrian peace delegations, but the close of that month did not see a satisfactory conclusion to the dispute regarding the disposition of the port of Fiume.

THE EQUAL SUFFRAGE amendment to the American Constitution was passed by the national House of Representatives in May,

passed also in the Senate, June 4, and its submission to the various State legislatures for ratification is now in order.

GERMANY objects strongly to the peace terms submitted, which require her to give up territory, pay heavy indemnities, and restrict her standing army to 100,000 men. Notwithstanding the objections, the probability is that the Germans will sign the treaty.

BAPTISTS and Presbyterians, as well as Catholics, have refused to engage in a great combination of the churches under one head, yet the cleavage between Protestant and Catholic seems the likely permanent line of demarcation, from developments and discussions in those quarters during May.

LABOR STRIKES occurred in several states of the Union, including Utah, in May, the chief demands being for higher wages and the recognition of the unions to the exclusion of other workers. The tendency becoming clearly manifest is to seek power and gain for the labor unions in the disputes that arise.

PRESIDENT WILSON asked Congress, in his message to that body, to repeal the wartime prohibition of the manufacture and sale of beer and light wines. The mass of the people in the United States seem so well satisfied with the results of the prohibition that they have not taken kindly to the President's recommendation.

TRANSATLANTIC air-flights were shown in May to be possible, by the flight of three American planes toward the Azores, the longest lap in that ocean passage. One of these, the NC4, was successful on May 16 and 17, under Lieut.-Commander Albert S. Read. The other two were disabled when near their destination, and the crews rescued. Later the NC4 made Lisbon, and America holds the honor of having passed the Atlantic by air flight.

HARRY G. HAWKER and McKenzie Grieve, an Australian aviator and British naval officer, who made the daring attempt on May 17 to go in an airplane from Newfoundland to Ireland, went 1100 miles on their way, when a pipe in the machine became clogged and they were compelled to descend in the sea. They were then 800 miles from the Irish coast. They were picked up ninety minutes later by the crew of the Danish ship *Mary*, but their rescue did not become known to the people on the mainland until six days later.

CONTINUATION OF MAKING OF TAILORED SKIRT.

Basting.

The type of seam used will make some difference in how we should proceed to baste the skirt. In all cases, however, two points must be carefully kept in mind (a) Baste from the top of the skirt down so that all unevenness will come out at the bottom of the skirt, (b) as you baste be careful not to stretch the material in either side of the seam. The latter results in an ugly drawn seam and no amount of pressing will remedy this fault.

The two most used types of seams at the present time are the plain tailored seam (in this the two edges of the seam are turned the same way on the wrong side and the stitching is done on the right side) and the ordinary seam with the edges separated and pressed apart on the wrong side (see figures a and b).

In basting for the plain seam proceed as already suggested on the wrong side, from the top of the skirt to the bottom, being very careful to take up as much material as you have allowed for seam. In the previous number one inch seams were suggested. This you will find makes it very much easier to keep from stretching either side of the seam as you are working far enough back from the raw edge, for the material to retain its firmness.

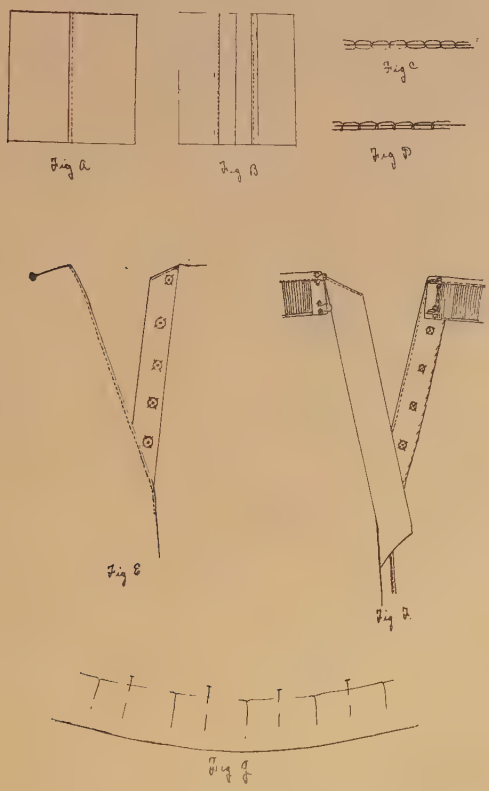
In the tailored seam, first baste back one inch of material on the edges of the front gore. When basted press with a damp cloth over so as to give a decided fold on the edge. Then place this folded edge one inch over the edge of the side gore and baste together from the right side. This can best be done flat on the table and lessens the danger of stretching the material.

When you finish basting each seam hold it up against you and look down at it to see if the material is properly adjusted.

Fitting the Skirt.

Before fitting the skirt hem the ends of the belting and sew the hooks and eyes on it, so that it just comes together. With

the present styles a two inch or inch and a half belting should be used. Pin the skirt to the upper edge of the belting so that the hooks and eyes come even with the placket of the skirt. Then make what changes are necessary and, as in fitting a waist, do not try to make changes without unbasting the seam to be corrected. If the fullness falls too much to the front of the skirt it is generally the result of the front being hollowed out too much and to correct this raise the back up until the folds in the skirt



fall in the proper place. On the other hand, the reverse of this effect will result from the front not being cut low enough to be in accordance with the back.

The placket comes on the left side and is usually about eleven inches long.

It is not necessary to trim the bottom at the first fitting, in fact it is much safer for a beginner in dressmaking to entirely finish the top of the skirt before trimming the bottom. About

five inches from the floor is the proper length at the present time for a tailored skirt.

The Seam.

When the fitting is completed sew up the seams with sewing silk. One of the most vital points in skirt making is the proper adjustment of the tentions of the sewing machine. If you do not know how to loosen or tighten the upper and lower tentions have an agent explain it to you at once. Both threads must pull evenly and for skirts seams must be loose or the seam will be drawn inspite of all the pressing one might do. See figure C and D.

Next thoroughly press the seams with a damp cloth and hot iron.

The method of finishing the wrong side of the seams can be determined only by the weight of the material.

The best methods are as follows:

(a) Clipping in points—this is very suitable for extra heavy materials that do not frey.

(b) Binding—great care must be taken in this to avoid making the binding too bulky and cord like.

(c) Turning the edge back and stitching.

(d) Stitching on the edge by machine and then overcasting.

In all these methods the seams must be carefully trimmed to an even width.

The Placket.

The placket is probably the most difficult of all parts of the skirt and there are several good ways of finishing the placket. The main point, however, is to make it neat and invisible. Figure E and F will give you some idea of one method I have used a great deal and found very practical.

The Bottom of the Skirt.

A hem is always preferable—usually in tailored skirts about three inches deep. If the material is heavy, bind the upper edge instead of making a second turn. Figure G will give you some idea of placing the little plaits in the hem where the bottom of the skirt is curved.

In case you face a skirt—use the same material if possible and if a substitute is necessary have it as nearly as possible of the same quality. The facing should always be cut in the true bias of the material. This is preferable to a facing cut to fit the curve.

The hem of facing should always be sewed by hand and made as nearly invisible as possible. I know of no material used for tailored skirts which does not look much better hemmed by hand.

The Belt.

The belts to tailored skirts are usually made separate when they go all the way around the waist. A small belt across the fullness in the back may be lined with a silk to match the material and then tacked in place, or if so desired, may be left separate and adjusted when the skirit is worn.

Figure A. Tailored seam, stitched on the right side.

Figure B. Plain seam—wrong side—edges pressed apart and bound.

Figure C. Illustrates how both the upper and lower threads in machine sitching should pull evenly. The center line represents the cloth.

Figure D. Illustrates an improperly adjusted tension where one thread is tight and one loose.

Figure E is the right side of placket.

Figure F is the wrong side of placket.

Figure G shows how to adjust small plaits resulting from a curved hem.

CAUTION.

Grace Ingles Frost.

She walks not in the dark, with firm-set feet she steps,
Nor hinders she her progress by crude haste,
As she plods onward toward the goal ambition points.
Upon her lips is placed the seal of silence,
Which locked remains, save unto voice of wisdom.

Her deep set orbs, alert with visual power,
See life as it exists in verity,
Nor read into its meaning esoterics.
Her ears attuned to every key existent,
Select the strain which guides to fuller knowledge,
And ends upon the perfect note of peace.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

THE GENERAL BOARD

Mrs. Emmeline B. Wells - - - - - - - - *President*
Mrs. Clarissa S. Williams - - - - - - *First Counselor*
Mrs. Julina L. Smith - - - - - - - - *Second Counselor*
Mrs. Amy Brown Lyman - - - - - - - *General Secretary*
Mrs. Susa Young Gates - - - - - - - *Recording Secretary*
Mrs. Emma A. Empey - - - - - - - - - *Treasurer*

Mrs. Sarah Jenne Cannon, Mrs. Carrie S. Thomas, Mrs. Elizabeth C. Crismon
Dr. Romania B. Penrose, Mrs. Elizabeth S. Wilcox, Mrs. Janette A. Hyde
Mrs. Emily S. Richards, Mrs. Rebecca Niebaur Nibley, Miss Sarah Eddington
Mrs. Julia P. M. Farnsworth, Mrs. Elizabeth C. McCune, Miss Lillian Cameron
Mrs. Phoebe Y. Beatie, Miss Edna May Davis, Mrs. Donnette Smith Kesler
Mrs. Ida S. Dusenberry, Miss Sarah McLelland

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - Susa Young Gates
Business Manager - - - - - - - Janette A. Hyde
Assistant Manager - - - - - - - Amy Brown Lyman
Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VI. JULY, 1919. No. 7.

TEACHERS' TRAINING COURSE.

The Church authorities delegated to a large committee, chosen from the auxiliary boards, the task of improving the methods of our various class leaders and teachers in Relief Societies, Sunday Schools, the Mutuals, Primaries and Religion Classes. To this end a book was printed, and classes have been arranged where all these religion teachers may meet for study and discussion of teaching methods. It is expected that they who are already familiar with such methods in public schools will acquire a needed religious application of their pedagogical ideas; while those who have never had that inestimable privilege, will acquire, to a greater or less degree, ideas and modes of imparting information which are, and forever will be, a dominant part of every Latter-day Saint's life here and hereafter. Fathers, mothers of children, grandparents, guardians, men in active priesthood quorums, women in auxiliary official positions, of any sort,—in short, the whole membership of the Church need to teach, for we are sent to teach rather than to be taught of the world, and if we need to teach, we ought to know all we can know about how to teach.

All of us, the least educated or the best, the toiler or the teacher, the mother or the school student, we all have stores of information crowded together in our minds. It may be information of a limited nature on a few subjects; but Latter-day Saints are Saints because they think on religious topics, and match

thought with action. That information, whether it pertains only to daily, temporal duties, or broadens out to include vast stores of mental and spiritual truths will lie huddled together in our minds, like great masses of unsorted merchandise in a storehouse, unless we discover how to classify it, sort it, and to use it in logical sequence suited to the time and the occasion.

The teachers' training course aims to give clues by which system and order may supercede the chaotic condition of many otherwise well stored minds. Parents have to teach, they do teach, daily, hourly, whether they will or not. And too often, because of the lack of the fundamentals of inspired pedagogy, they teach lessons exactly the opposite of what they aim to, while class teachers in our women's organization, many of them school teachers with more or less pedagogical proficiency, use what they have learned from uninspired sources to the actual detriment of those to whom they address themselves in our auxiliary organizations. Another class, the great majority of them being good former missionaries, or men and women of much natural ability but without training, stumble along, now hitting the mark and occasionally missing it. To all of these, this teacher's training course comes like a staff on an upward climb.

The point of the whole matter is that the course is founded on the teachings of the Christ, its corner stone is his gospel, and the whole superstructure, faulty as human vision is fallible, yet bears the impress of divine ideals. The Prophet Joseph, we are told, instructed his friends to acquire all possible information, adding that he himself, if confined to one study would choose "natural philosophy," as it was then called; while President Young organized the Church school system, giving Dr. Maeser, as his only advice, "Don't try even to teach the multiplication table without the Spirit of the Lord."

We shall never learn too much, nor know facts and truths enough. We may well fear to achieve knowledge, to receive what we term education, under the tutelage of skeptics and unbelievers in divine revelation. But when, as in the present instance, our instruction comes through the channels of the priesthood, and the knowledge of truths taught are informed and inspired by Latter-day Saint teachers and instructors, we shall do well to become willing pupils, eager students.

We welcome, therefore, this effort to give better methods, more definite results, to the teaching necessities of the Relief Society class leaders and all officers and members of our great organization. Sisters, let us support this movement with all our power.

Summer Lesson in Hygiene.

HOW TO KEEP WELL.

Dr. Samuel H. Allen.

We have appreciated that man is a dual being—one part of the human Ego is spiritual, and the other part purely material. The material part of us is in every sense of the word a machine. following all the mechanical laws of machines. It is true that many of the processes of this wonderful machine are beyond our power of comprehension, but many of them we have learned to comprehend, and the science which deals with the processes of the human body we call physiology.

For a machine to work well, there are certain rules that have to be observed in managing it. The man who would keep his automobile in first class condition must know the kind and quality of gasoline to use, the points where lubrication is necessary, and the amount of water to keep his radiator from boiling. He must appreciate also that bolts and bearings must be kept in proper adjustment, and everything up to a certain degree of perfection. He must know also, that if he would have his machine do its best work and work continuously over a long period of time, he must go gently over the rough places and not subject it to undue strain.

Exactly the same reasoning applies to the human body. This human machine is a much more intricate apparatus than any mechanism which the intelligence of man has contrived. If we would have it work to its highest degree of efficient and continuous service over a long period of time, we must apply the rules which govern its activity as a machine.

Abundance of fresh air is necessary to supply the tissues with oxygen to carry off the carbonic acid and other waste products.

When I was a medical student a quarter of a century ago, we used to speak of tuberculosis as one of the incurable diseases. In the vain hope to do something, we gave tubercular patients cod liver oil and creosote, and other nauseating substances, which we imagined had curative power in them. Today we regard tuberculosis as a very curable disease in the great majority of cases. We have learned that God made the medicine which cures these people if they will only put themselves in a position to appropriate it. We say to the early tubercular patient, "Get away from the habitations of man into the great ocean of atmosphere, get your air unimpeded by walls, and uncontaminated by other

human beings, and rest in bed when you have fever, take abundance of nourishment; and the whole structure of our tuberculosis problem has been changed. The same thing is true of other infections. Patients who are lingering and not doing well will often improve rapidly when they are placed out in the oper air.

The over anxious mother was wont to close the windows on cold winter nights for fear her children might get croup or bronchitis or pneumonia from the damp night air. She did not appreciate that she was doing the very thing that predisposed them to the diseases by lowering their vitality with vitiated air. If she would cover the child up warm in bed, and throw the windows wide open, she would be much more likely to prevent the child from taking cold than by the reverse process. We have all seen people who remain perfectly well out on camping expeditions, living in the open air, who contracted a cold immediately when they came home and subjected themselves to the contaminated air of sleeping apartments. The modern sleeping porch is one of the best adjuncts to our home that has been developed in recent years. When we learn to use it continuously, we will find a great many of the respiratory troubles will disappear.

A great law of life which the medical profession has slowly learned to appreciate is that the body cells have power to resist disease and to cure themselves of disease if they are kept up to a high degree of vitality. Daily we are all subjected to possible infections of all kinds, and do not contract them because our vitality is up to the resisting point. When, by overwork, or long continued exposure to cold or through breathing vitiated air, we lower our vitality, then the infection has a chance to take hold of us

The quantity and quality of food is also a thing that is of vital importance. A great many people eat too much, and some people eat too little. Physiological chemistry has shown that we need a proper proportion between the proteid and the fats and the sugars in our fod. A great many people have eaten altogether too much meat. The scientific world is demonstrating that many chronic conditions result from the excessive use of meat. In the consideration of appendicitis, it has long been known that an excessive amount of meat in the diet is one of the common contributing factors.

Lithemia, rheumatism, gout, and high blood pressure are all conditions resulting from excessive meat diet. We are all in the habit of swallowing our food whole, without proper mastication, and as a consequence, consume much more food than is good for us. If the man who runs an engine kept his stoker ever filling the fire box with coal, we can imagine that his engine would

soon fail to do good work, and the same thing is true of the human machine. Food if not assimilated, ferments and produces trouble. "Leave the mark of every one of your 32 teeth on each mouthful of food before you swallow it" is a very good rule. You will have satisfied your appetite without excessive ingestion of food, and the food itself is in a condition for active chemical change when it comes in contact with the digestive fluids.

You see the ox when he goes out in the morning and devours a great quantity of grass, he seeks some shady place and lays himself down and brings the food back into his mouth and masticates and masticates until it is thoroughly reduced to a condition of easy digestion. The human being who has not half as much sanitary sense as the ox, has to get the pepsin from his stomach to purchase absolution from the digestive sins he has been guilty of committing.

Abundance of water is necessary, but it should be taken between meals rather than at the meal time. Imagine how quickly the sewerage system of the city would become clogged if it did not have abundance of water to flush its conduits. The same thing is true of the human body. The best activity of the brain, the strongest, most efficient activity of the muscles, or the freshest functionating of the moral faculties results from keeping our bodies healthy. It is a study worthy of all people alike to keep this machine running to its highest degree of efficiency, and over the longest period of years that it can be made to functionate over.

HOW TO KEEP BABY WELL.

Dr. Raphael S. Olsen.

The following suggestions on how to keep the baby well are particularly adaptable to the hot summer months, since it is at this period that so many babies are lost. Mothers have originated the saying that the second summer is the most difficult one for the child—that if he gets through this period no great difficulty will be experienced later. This idea has grown out of the fact that the child's second year of life is one of the important transition periods. During the first year his body needs are met by the mother's milk, which, so far as he is concerned, is a perfect food. Towards the end of this year, he is weaned and foods are introduced from the outside to maintain growth. It is this transition from the mother's milk to a variety of foods which makes the child's second summer a difficult one. Added to this are the troubles attendant on the cutting of incisor and molar teeth. Introduce the proper foods, however, and establish proper habits, and no fears need be entertained as to the outcome.

Do not attempt to wean the baby during the summer months, and what is still more important, do not attempt to nurse him through the second summer. In some cases, it becomes necessary to nurse longer than one year but even with these exceptional cases the breast must not be the only food relied on. Mother's milk is deficient in iron. Up to one year of age there is sufficient of this mineral stored in the child's tissues to meet the needs of the body growth, but after this time iron must be supplied in the food or anemia will develop. The percentage of children having anemia is alarmingly high. In many of these the beginning of the trouble has been in faulty diet during the first two years. It is at this period that we are laying the foundations for physical manhood and womanhood. Our ultimate results will depend entirely on the material we put into that foundation. It is not too much to say that the child's future success in life is dependent on the care his stomach gets during infancy. Poor food means a lowered vitality and a lowered vitality means susceptibility to infectious dysenteries and other troubles of more or less serious nature.

It is not enough to satisfy the child's appetite. This is too often done by permitting foods that not only do not meet the body needs but actually lower resistance to disease. Foods that meet the child's needs must contain all the various food ingredients, not forgetting the "growth determinants," on which so much stress is being laid. The suggestions here made will help mothers only in so far as they are faithfully carried out. Detailed instructions are impossible owing to limited space.

Foods for the second year:

Milk—one quart daily.

Cereals without sugar.

Bread—particularly whole wheat or graham.

Fruits—Baked or stewed apples, prunes, fresh, bottled or canned fruits, oranges, bananas if real ripe or roasted.

No berries, cherries, melons, overripe or green fruits.

Vegetables—baked or boiled potatoes, juices from stewed vegetables, particularly spinach, peas, string beans, or puree (thickened gravies) of stewed vegetables.

Eggs—not more than one daily, unless ordered so by your physician.

Meats and meat soups should be used very sparingly or not at all. The child does not need them at this early period unless some malnutrition present requires their use.

Foods to avoid:

Tea, coffee, pastries, candies, fried foods, highly seasoned foods.

Remember that dysentery is the most frequent cause of death during summer. Usually the fatal cases are the bottle fed babies. Rarely does the breast fed baby die from this cause. This is very likely due to the contamination of milk. "Raw milk is responsible for more sickness and deaths than perhaps all other foods combined." Mothers do not realize the need for keeping it ice cold until fed. Many do not take ice. The bottle of milk stands on the pantry shelf or is even allowed to stand on the porch in the sun for an hour or so after delivery. Milk so exposed will develop millions of bacteria within a very short time and these, with the poisons which they produce, bring on the bowel trouble that so often results fatally.

Absolute cleanliness in milking the cows, cleaning pails, cans, bottles and nipples, must be observed if we would protect from dysentery. Filthy nipples and "pacifiers" are responsible for much of the trouble. Flies come in from the outhouses where they have crawled over human and animal excreta, alight on the "pacifier," and thus transfer directly to the child's mouth the organisms of disease. From our carelessness the only wonder is that more babies do not die than do.

Some don'ts:

Don't feed milk that has been once warmed. If the baby does not take all that is offered, throw the rest away.

Don't think that pasteurizing milk makes it safe—organisms will grow as rapidly in pasteurized as in raw milk.

Don't think it economy to be without ice in summer. You will pay more out for doctor bills than the ice will cost, as a result of contaminated milk.

Don't let your baby "piece." Feed only at regular periods If he won't eat, make him wait until the next period.

Don't let your baby stay awake until late hours. "Early to bed and early to rise."

Don't take your babies to the "movies." The foul air and exposure to disease may prove serious.

Don't fear fresh air. Keep babies on the sleeping porch winter and summer. It will increase their resistance and promote health.

Don't permit baby to be kissed in the mouth. Think of the foul breath, decayed teeth, pyorrhoea, catarrh, tonsillitis, and myriads of other diseased conditions that may be present in the adult mouth.

Don't toss in the air or play roughly with the child, his nervous ysstem may be seriously injured.

Don't give baby soothing syrups, cough mixtures, worm medicines, teething powders, paregoric, except on the doctor's orders.

Don't wait to call a doctor until the child is dying and then expect him to perform a miracle. Remember that every serious condition of childhood has a simple beginning.

Don't think that constipation can be corrected by "Castoria," "Syrup of Figs," etc. These only give temporary relief. Only through foods can we correct constipation.

Don't overdress the child. There is just as much danger from this as from not enough clothing.

DIET NEEDS.

Few people realize how much the human system depends on iron in the blood. There is less than one-tenth of an ounce of iron in the entire body of the average person, yet a slight reduction in this amount will cause serious trouble and a considerable reduction will result in death. Most of the iron in the body is in the blood and since there is no reserve store of iron as there is of calcium, in the human system, the amount of iron required for normal metabolism must be supplied each day in the food eaten or else the system will suffer and finally develop serious disease.

Experiments have been made with giving inorganic iron to people and the results of these scientific experiments are not very satisfactory. A number of rats were fed on a diet poor in iron, while others were given the same diet to which had been added iron in solution. The rats were found, when killed, to be in about equal condition; other animals, such as rabbits, mice and dogs, were improved in health through the introduction of iron sulphate.

The modern disease of anemia which used to be known as "thin" or "poor blood" troubles, and chlorosis, which is a hardening of the arteries, have been helped by using inorganic preparations. The mice which were fed iron oxide were found to contain twice the number of red blood cells that the other animals had which were not so treated.

Certainly the best and safest mode of securing iron in the system is through using a proper diet. Certain foods contain iron and the best way to be sure that we have sufficient iron is to use some of the following foods containing at least 15 milligrams of iron per day. This amount can be obtained from vegetables and fruit, meats and nuts, while if the diet is composed largely of white bread, potatoes, milk and pastry, general deterioration ensues.

Food.	Iron Per Cent
Almonds	.0039
Asparagus	.0010
Barley, entire	.0044
Barley, pearled	.0020
Beans, dried	.0070
Meat	.0030
Bread, Graham	.0025
Bread, white	.0009
Buttermilk	.0002
Eggs	.0030
Figs, dried	.0030
Hazel nuts	.0041
Oatmeal	.0038
Peanuts	.0020
Peas, dried	.0057
Peas, fresh	.0017
Pecans	.0026
Potatoes	.0013
Prunes	.0030
Raisins	.0021
Rice, unpolished	.0020
Rice, polished	.0009
Spinach	.0036
Walnuts	.0021

MISCELLANEOUS LESSON

During peach season, collect the peach stones—dry and crack them, using the nut for candy and flavoring of cakes, etc., instead of almonds.

When watering the house plants in the windows, use a small funnel, hold close to the roots, then pour water into it. This prevents the water from splashing on the window sill, wall paper or floor.

Paraffin oil, which can be purchased at any drug store for about twenty-five cents per quart, is excellent for water-proofing kitchen floors. It is applied cold, with a soft rag, dries instantly, and so is easily removed. It has been used very successfully on old kitchen floors, which had originally been painted, and from which most of the paint had been removed by wear. The oil works better on new floors. A quart of oil is sufficient for a medium sized kitchen.

A most convenient and helpful hint to those preparing a large amount of potatoes for church suppers or parties, is to mash them in a bread mixer. They are as light and creamy as if whipped by hand, and only require a few minutes work.

Z. C. M. I. Factory School Shoes

Made on the Munson Army Last
or the English Toed School Shoes

FOR BOYS,
YOUTHS,
LITTLE GENTS

The Department for renting Temple Clothes at the Bishop's Building has been closed. Hereafter people desiring suits for rent may secure them at the Salt Lake Temple.

EARDLEY BROS. COMPANY
EVERYTHING FOR ELECTRICITY
AUTOMOBILE ACCESSORIES
37-41 E. FIRST SOUTH WAS. 6700

Your Photographs Should Come From
AMUNDSEN'S SALT LAKE'S BEST PHOTOGRAPHER
249 MAIN STREET
Better Work Because Better Equipment

Established 1877 Phone, Was. 1370

STAR PRINTING CO.
SUPERIOR PRINTING

35 P. O. PLACE SALT LAKE CITY

THE BRUNSWICK-BALKE-COLLENDER CO.

Carom and Pocket-billiard Tables for the home. Beautifully illustrated "Home Magnet" catalog furnished on request.

55-59 West South Temple, Salt Lake City, Utah

Gospel Doctrine

Selections from Sermons and Writings of President Joseph F. Smith.

The Melchizedek Priesthood Quorums have adopted GOSPEL DOCTRINE as a text for class study for the next two years.

It contains 700 pages, with a photogravure Frontispiece and autograph of President Smith.

Handsome bound in cloth, $1.50 postpaid.

Get the "Guide" to go with it. Price 15c.

DESERET NEWS BOOK STORE
6 MAIN STREET

THE UTAH STATE NATIONAL BANK
SALT LAKE CITY UTAH.

The Utah State National Bank features quick and efficient service.

One feature is the Unit System, which greatly simplifies transactions.

Officers

Heber J. Grant, President
Henry T. McEwan, Cashier
George H. Butler, Asst. Cashier

MISS MARY M
MT PLEASANT UTAH

THREE REASONS WHY YOU SHOULD ATTEND

The Big 1919 Summer Quarter at the

UTAH AGRICULTURAL COLLEGE

1. Courses meeting all requirements of the new Health Education Act will be given.
2. Teachers and prospective teachers will find courses that meet all certificate requirements.
3. A full quarter's work toward a degree may be secured.

Spend your summer on the U. A. C. campus, the prettiest spot in one of the most beautiful valleys in the West.

The Summer Quarter begins Monday, June 9, 1919. The second term begins Monday, July 21. Students may enter at the opening of either term. Many courses will run for six weeks only, and many will begin with the second term. The U. A. C. Summer Session will be the biggest quarter in the year.

Complete catalog now being prepared. Write for it. Address: Director of Summer School, Utah Agricultural College, Logan, Utah.

A SUMMER AT THE U. A. C. IS A VACATION